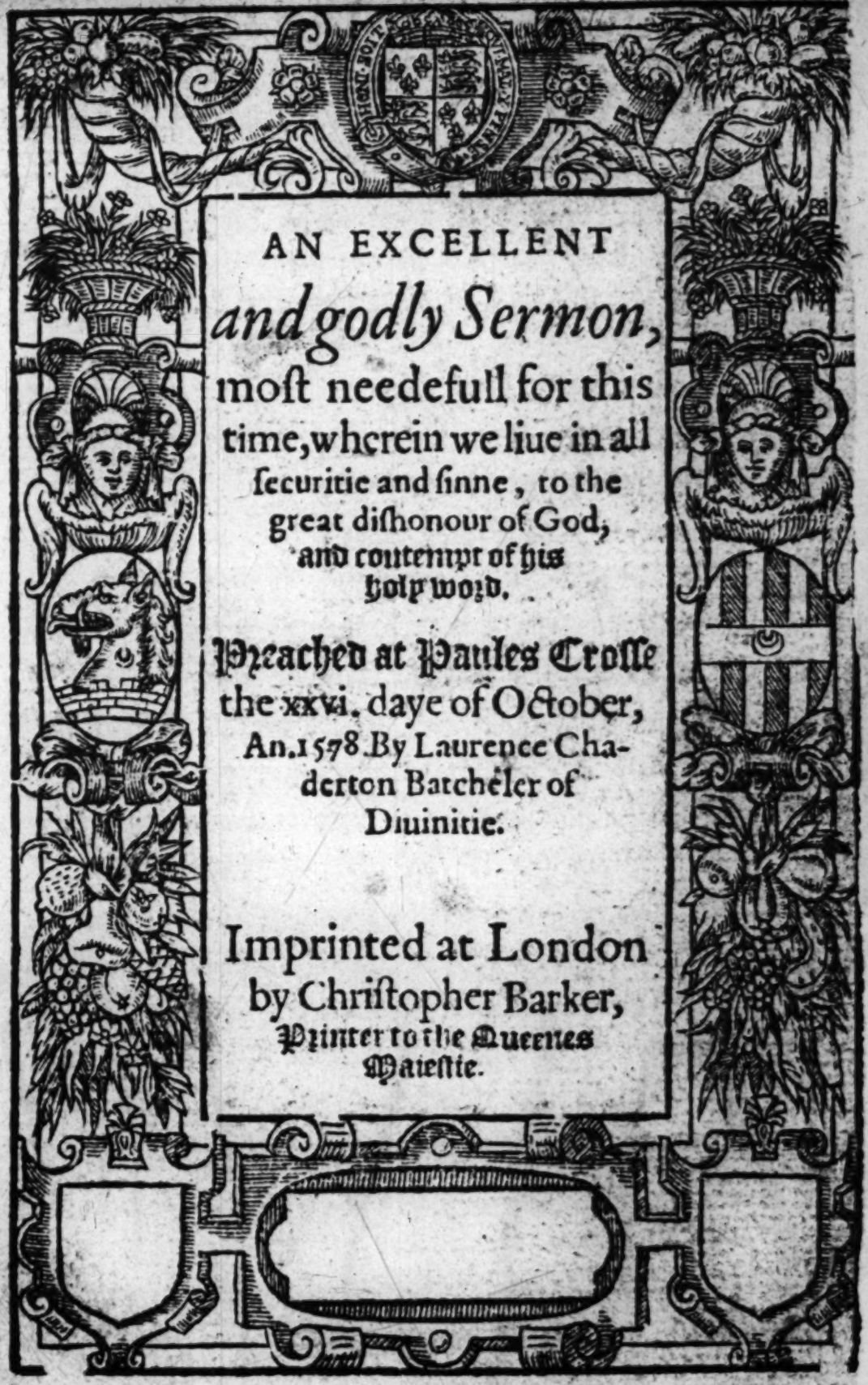
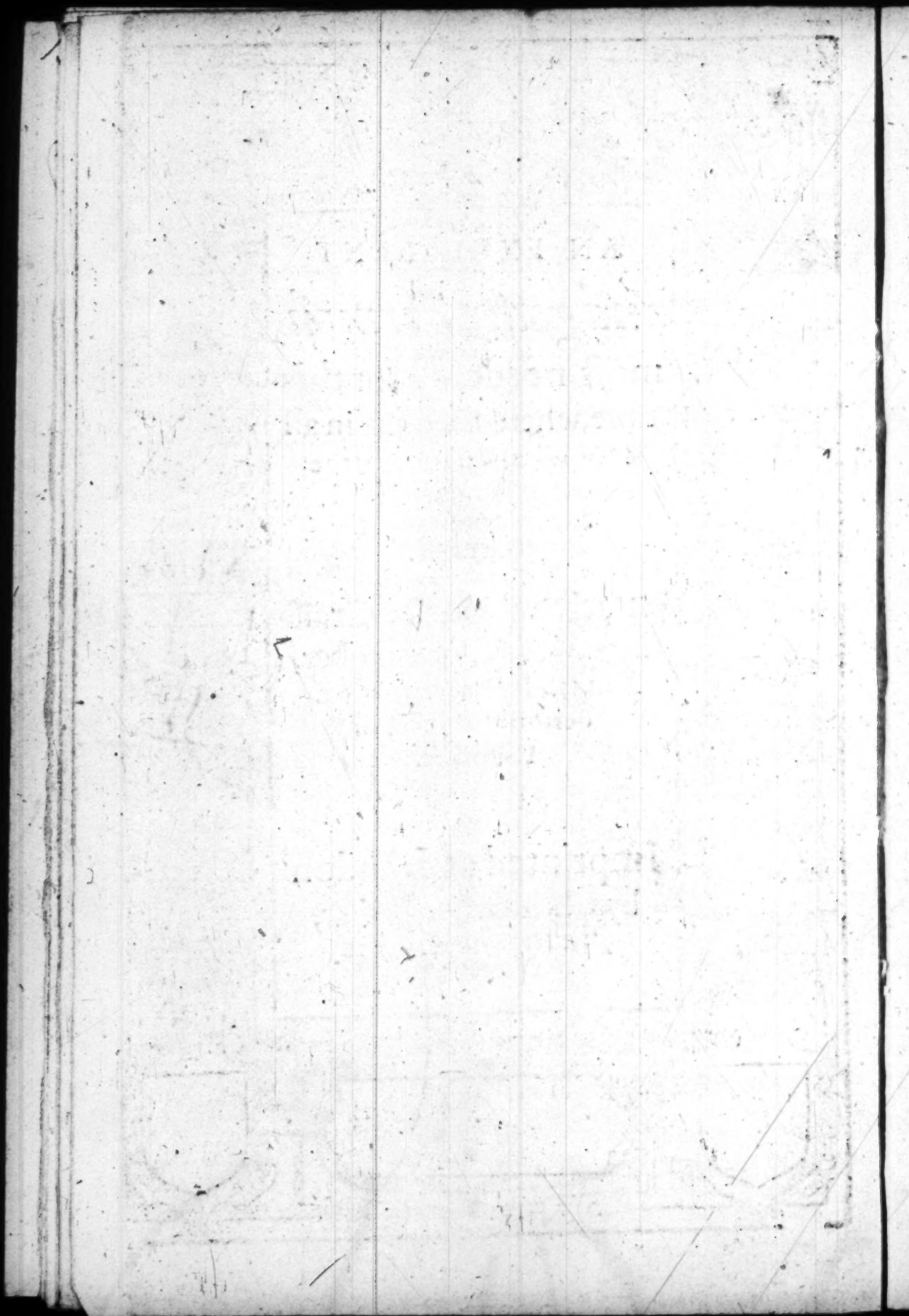




AN EXCELLENT
and godly Sermon,
most needefull for this
time, wherein we liue in all
securitie and sinne, to the
great dishonour of God,
and contempt of his
holy word.

Preached at Paules Crosse
the xxvi. daye of October,
An. 1578. By Laurence Cha-
derton Batcheler of
Diuinitie.

Imprinted at London
by Christopher Barker,
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Maestie.



To the right worshipfull
Master Richard Martin,
Warden of the Queenes Maiesties
Mints, and Alderman of the Citie of
London, Grace and peace from God
the Father, through Christ
Iesus our Lord.



Haue sent vnto you, right
worshipfull, and dearly be-
loued in the Lord, accor-
ding to your earnest re-
quest, and my promise, the
summe and effecte of my
Sermon preached at Paules Crosse: desi-
ring you to receiue it, as a most certaine to-
ken of my vnfayned loue towards you in
Christ. For although it come from an olde
friend and brother in the Lord: yet I send
it vnto your worship for a Newe yeres gift,
to testifie a newe increase of my Christian
loue towards you, & so many as shal reade
it, with purpose to liue according to the
rule of sound doctrine and godlines. And
concerning you, of whose integritie I haue
good experience, I perswade my selfe that
our most mercifull Father, by this meanes
A.ii. will

The Epistle.

vill worke in your heart, the plentiful increase of the giftes and inward graces of that new man, which is framed according to the Image of his dearly beloued sonne Christ Iesus . For as you haue bene most earnest to haue in writing this doctrine: so I doubt not, but you vill be most diligent in the practise thereof: for vvhich cause I commit it into your hands, to vse to Gods glorie, the profit of his children, & to your owne comfort . Grace, peace, and loue vvith faith, from God the Father, and from the Lord Iesus Christ be vvith you nowe and euer. Amen.

From Cambridge, by your most louing friend, and brother in the Lord,

Lawrence Chaderton.



To the Christian Reader.



As much reading is sometimes for itself
 so there is neither end nor profit, in read-
 ing many books. Some will wonder
 how both; but the fault of our time
 never teaches to know, neither can be cured
 but by reading the new and desirable instructions of
 merit. I have amongst some of the best of my friends
 those who much more ought to be the witnesses of a
 Christian of a learned Christian than in our day, as
 being of popular fame in the society, and list of the
 top here in the 16th century, have studied our English
 studies with many superfluous and unnecessary books
 to the great hurt of many good hearts, and to the increas-
 ance of constant judgement in the foundation of the best
 doctrine. I wonder much necessary to be assumed by
 such as have received authority, both in this, that
 neither our church, nor commonwealth should be hurt,
 but rather bettered by the writings of men. For my
 part, I will with all my heart, that we had fewer
 books, & greater skill in the old master of the art
 of a book, which are bequeathed unto the most gra-
 tious & precious Jewels, a legacy of the immortal
 difference to which most kind words is testamentary.
 if we take heed as unto a light that sheweth us a better
 place. The light directed aright in the spirit, to the
 learned to immortality & happiness. I do so teaching
 this my sermon. If I did think, dear Christian
 Reader, that it would offend in the mind of any, the
 title of hearing the Gospel preached; & not rather
 unlearn their heart, both to hearing and to
 sing. I would rather have learned in my own
 sense, than committed to a sermon. But being thus
 persuaded, that by this means I do so, I do it
 the first thing in the mind of those that hear, and
 a fruitful remembrance of his duty, to be the
 power of his word, as that power, so that the
 count of. I have in some part set forth the
 important life of many deans of the church and

To the Christian Reader

then, who did both by letters & word of mouth, after
 a long compell me to write it. The summe and effect of
 al I have set downe, not in the same words I spake
 (for the Lord knoweth) I never wrote it and therefore
 could not) but in other, so plainly as I could for the
 capacity and understanding of al. I have added those
 things, whereof then I could not, partly for lacke of
 time, partly for other necessary occasions, interal. And
 albeit more odious inableness in this kinde of writing,
 wherein I am altogether a stranger, and the feare of
 the severe censure of the learned eloquent divines, do
 greatly diswaite me: yet my earnest desire both to
 leave behind me some small testimony of my faith, co-
 science, & religion: & also to leave my uttermost con-
 sidering faith & worship approved of the English church,
 idd as it were violently carid me to this dutie, & worke
 of love. And my hart desire is, that thus my labour
 may be acceptably received, & lovingly regarded of
 all, & my prayer unto God be, & shalbe, that every one
 of us, according to the measure of the gift of Christ,
 may be enabled by his spirit, to hold fast the sound
 doctrine of pure religion, in life and in death: & with
 ajoy of the holy Ghost sincerely to practise the same,
 to the glory of Christ, & the edification of his Church.
 But let no man thinke, that the reading of this can be
 half so effectual and profitable to him, as the hearing
 was, or might be. For it is to be the yeare of the prea-
 cher, the attention of the hearer, the promise of God to
 the ordinary preaching of his word, the mystery & in-
 ward working of his holy spirit, & many other things
 which the Lord worketh most mercifully by the prea-
 ching of his glorious Gospel, which are not to be hap-
 ped for by the onely or bare reading of his word, or
 the written sermons of his ministers. And therefore I
 trust that he will bless the reading hereof to the praise
 of his own name, & the comfort of his Church. And
 therefore by Christ be all praise and honour in the
 Church for ever. Amen.



Matthewe vij.

21 Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doth my Fathers will which is in heauen,

22 Many will say to mee in that daye, Lord, Lord, haue we not by thy Name prophesied, and by thy Name cast out deuils, & by thy Name done many great works?

23 And then will I professe to them, I neuer knewe you: depart from me ye that worke iniquitie.



These three short verses are a principall part of that heauenly sermon, which our sauour Christ preached in the mount vnto his own disciples and the people. The summe and meaning hereof is, a dreadful declaration of the final destruction, and eternall condemnation of all counterfeit and hypocritical professors of Gods true Religion. For although in the former verses Christ did particularly describe the

The summe and meaning of this text.

A godly Sermon

to his auditozie false and dissembling prophets by their fruits, to the end they might better know them: yet in this 21. verse he ascendeth from that particular to a general description of all false & fained professors of the trueth, of what calling and function soeuer they be of in the Church or common wealth, as appeareth most plainly both by the similitudes generally vsed in y^e 17. 18. & 19. verses going before: and also by these words; Not euerie one that saith vnto me, Lord, Lord, shal enter into the kingdome of heauen. Neuerthelesse y^e principal meaning and drift of Christ is, to terrifie the false prophets and preachers of the word with this feareful threathing of the second death: as the wordes of the 22. verse doe necessarilie proue & confirme. Many vwill say vnto me, Lord, Lord, haue vva not by thy Name prophesied, &c. which none could truly alledge for themselves, but such onely as had bene preachers of y^e word & workers of miracles; A gift in y^e time almost peculiar to y^e Apostles & ministers of Christ, for y^e confirmation of the certainty & truth of their doctrine. This dreadful declaration of the full condemnation of al hypocrites & fained professors of

Luke. 13.
5 26. 27.

and of
the
beginning
of the

order
of the
verses.

preached at Paules crosse.

sons of the true Gospell, containeth two
general & principal parts. The first is a di-
uision of all such as professe the trueth into
two sortes, fully and plainly expressed in
the 21. verse. the second is a meeting with
an obiection concerning both a kinde of de-
fence, whereby the preachers of the worde,
and workers of miracles, by reason of their
great knowledge and rare giftes, myght
seeke as to cleere and defend them selues:
so to auoide and escape the iust sentence of
eternall curse and malediction, set downe
in the 22. verse, Many shall say vnto me in
that day, Lord, Lord, &c. And also a most
wise and perfect, though very fearefull, an-
swere of Christ thereunto in the 23. verse.
And then will I confesse to them &c.
wherein notwithstanding these glorious
works alledged in y^e former verse for their
defence, he sheweth that because he neuer
acknowledged them by reason of their hy-
pocrisie, and because in doing such works
they brought forth iniquitie: therefore he
must necessarily forbid them his presence,
wherein onely is all ioye and felicitye, as
contrarily to be secluded from his presence
is all sorrowe and extreme miserie.

5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

Thus

A godly Sermon

Thus we see both the summe and true meaning, and also the plaine and naturall disposition of this part of Chyistes sermon contained in these thre verses. Whereof I purpose to speake particularly, not in the excellencie of wordes, or in the inticing speech of mans wisdom, but in plaine evidence and demonstration of the trueth.

There are
two sortes
of profess-
ors of true
religion.

Not every one &c. Here our Saviour Chyist diuideth al the worshippers of God, and the professors of his Gospell into two sortes: for the first sentence of this verse is equivalent, or al one in sense with this particular saying, Some men saying vnto Chyist, Lord, Lorde, shall not enter into the kingdome of heauen. wherein as he noteth the first sort of professors: so he describeth them by their external confessing of Chyist to be their Lorde and Master, and also by their end.

The second sort he noteth in the latter, and also describeth them by their fruites & end, in these wordes, But he that doeth my Fathers will which is in heauen, shall enter into the kingdome of heauen: which end although it be not expessed, yet it is necessarily to be supplied out of the former part.

Therefore

preached at Paules crosse.

Therefore þ true meaning of these words is this. Of the external professors of Christ, some doe onely professe in outward shew: and some others doe both outwardly professe, and also doe the Fathers wil which is in heauen: so that the author of this diuision is our Saviour himselfe, and therefore it is in no wise to be doubted of. Yet because the common and vsuall conuersation of Christians is so corrupt, that it evidently declareth them to be contented and satisfied with an outward seruing of God, void of inwarde syncertie and true beliefe: it shalbe requisite and needfull, in few words to shew out of the word, the certaine trueth of these two sortes of men. In the first age of the worlde, when there were but foure persons which serued the true God, the Creator of heauen and earth, the holpe Ghost teacheth, that Habel and Cain, albeit they both did externally professe their religion, by offering of the first frutes of sheepe, and of the ground: yet Cain his profession was onely in outward shewe, because his outward sacrifice, being voyde of fayth, was not regarded of God. But Habels profession was both in outward shewe,

Gen. 4. 5.

copy 1

A godly Sermon

:b. 11.4.
en.4.4.
eb.11.20
& 12.
5.17.
 shewe, and also in doyng the will of God.
 for the spirit of God commending him, te-
 stifieth that by faith he offered a sacrifice of
 greater price then Cain, and by that faith
 obtained witnesse of God that he was righ-
 teous: for which cause it is said, The Lord
 had respect to him and to his offering. In
 the families of Abraham and Isaac, being
 then onely the visible Church, Ismael, I-
 saac, Iacob and Elau, receiued Circum-
 cision the externall signe of their professi-
 on: by reason whereof euery of them were
 accompted true worshippers of the God of
 Abraham: yet Isaac and Iacob onely
 were doers of the will of God, as the Spi-
 rit of God testifieth in the eleuenth & 12. to
 the Hebrewes.

sal.50.16
17
23
 In the 50 psalme the Lord him selfe ex-
 postulateth, and with great authoritie rea-
 soneth with the first sort of professors, say-
 ing, What hast thou to do to declare mine
 ordinances, that thou shouldest take my
 couenant in thy mouth, seeing thou hatest
 to be reformed, and hast cast my wordes
 behinde thee? But vnto the other sort he
 speaketh thus in the same psalme, He that
 offreth praise, shall glorifie me, and to him
 that

preached at Paules crosse.

that disposeth his vway aright, I vwill shew the saluation of God. wherein he forbiddeth and condemneth the outward profession of his worde and ordinances, beyng separated from the right disposition of the heart and life: but being ioyned together, he promisseth thereunto eternal saluatiō. A place therfore most fit to warrāt & confirme these two sortes of professors of Gods worde.

The Prophet Esay doeth not onely describe these sortes of professors in playne wordes: but also threatheth against the former sort, a wonderfull iudgement of God, saying, Because this people come neere me with their mouth, and honour me with their lippes, but haue remoued their heart from me, and their feare towardes me was taught by the precept of men: therefore Es. 29. 13
beholde, I will againe doe a marueilous worke in this people, euen a marueilous worke, and a wonder: for the vvisedome of their wise men shall perishe, and the vnderstanding of theyr prudent men shall be hid. Woe vnto them that seeke deepe 14
to hide their counsell from the Lord: for their workes are in darkenesse, and they say, Who seeth vs? and vvho knowveth vs? 15

In

A godly Sermon

In which wordes it appeareth, both that there be in the visible Church of God, as well hypocriticall seruers of God, whose wicked woorkes, though in respect of God they bee done in the light, yet in respect of men they are in darkenesse: as also true and sincere worshippers, which with mouth, lippes and heart, doe honour and feare the Lorde according to his precepts. It were to long, and in deede needelesse in so plaine a matter, to cite and alledge the witnessses of all the Prophets, who as they had great experience of both these kindes of men, in all estates and degrees of callings: as of Princes, Priestes and people: so they did with great auctoritie and boldnesse discover their seuerall and particular sinnes, and threaten against them present destruction, and the fearefull Iudgements of God: as may appeare to euery one that shal reade with diligence & iudgement their prophecies. Wherefore, briefly to conclude this point of doctrine, the three parables of our Saviour Christ in the historie of the Gospell, of the floure, floore, and nette, written for a plaine declaration hereof, shall fully satisfie and content

preached at Paules crosse.

tent euery one, that beleueth him to be the onely teacher of all trueth and righteousness. For euen as in the fildoe there groweth by not onely sounde corne, but also tares, cockell, and darnell: in the floore there is not onely pure wheat, but also chaffe: in the nette not onely good things, but bad, as filch and such like: so in the militant and visibible Church, the fildoe, floore and net of the Lorde, there are not onely synccere and faithfull, but also hypocritical and faithlesse worshippers of God, not onely vpright and constant doers of the worde, but also vaine and Idle talkers of the same: finally not only such as with good consciences, pure heartes, and fayth vnfayned doe serue the L D R D and his Church, but such also as be reprobate to euery good worke, whose ende is to be cast eternally from the presence of God, and to be burned as chaffe in the fearefull furnace of Gods wrath and everlasting indignation. Seeyng therefore that the example of Habel and Cain in the beginning of the Worlde, of Ysmael and Isaac, Yaakob and Esau, in the families of Abraham, and of Isaac, seeyng God him selfe

Fildoe
Marth. 13
24. 25. &c

Floore.
Mat. 3. 12.
Luke. 3. 17

Nette.
Mat. 13. 47

A godly Sermon

selfe in the 50 Psalm, and in the nyne and twentieth of Esay, seeing also all the Prophets in their prophecies, and our Saviour Christ the doctor of all trueth, both in the thre former parables, as also in this present place doeth declare, teache, and confirme the trueth of these two sortes of professours: who is so blinde that he can not see this? who so faythlesse that will not beleue it? who so unpudent that will not confesse it? Finally, who can be so iniurious to his owne saluation, that hauing so manye witnesses, and such daily and continuall experience of this trueth, will not giue his goods, body, life, and all, that he may be accompted of the LORD in the dreadfull daye of Iudgement, a doer and worker of his will? The vse of this certayne doctrine serueth to moue all true Christians, to take greater paynes and care to frame their heartes and works according to the will of GOD, then they ly to haue an outwarde shewe and appearance of godlinesse: as also to feare and terrifie the heartes of all true professours, from forsaking the true Church of God

preached at Paules crosse.

God for the impietie and vngodlines of some: knowing that for the triall of Gods electe, heresies & vices must continue in the Church, till Christ at his comming abolish them with the breath of his mouth, and crush all the wicked in pieces with his iron rodde and scepter of his kingdome: And so deliuer the whole gouernement of all things into the hand of God his father, that he may be al in all, to the praise of his power and glozie, and the euerlasting comfort of all his adopted children. Nowe that we may the better see and know, of which sort of professors every one of vs is: let vs heare and learne how our Saviour Christ doth describe the former sort, and what is the end of this profession.

He sayth, Not every one that saith vnto me, Lord, Lord, shall enter &c. in which wordes he teacheth, that all the religion of this kind of worshippers and callers vpon God, consisteth onely in the outward profession of himselfe, and of God his Father: for here to call Christe, Lord, Lord, is nothing els but in word, and outward shewe to professe Christ the sonne of God to be their Lord and master, God himselfe to be

who be
false pro-
fessors of:
true religi-
on, & what
is their
end.

B. i.

their

A godly Sermon

their Father, the holie Ghost proceeding from them both to be their sanctifier, and themselves to be the seruantes of these three diuers and heauenly persons. Wherefore this first sort are such professors, as haue onely a shewe of true religion and godlines, being voide of all faithfull obedience to God. The which kind of profession, though it seeme good and glorious in the sight of men: yet the Lorde which onely looketh into the heartes of all, by his Minister and Prophet Ieremie calleth it the wordes of lyes, saying, Thus sayeth the Lorde of Hostes the God of Israel, Amende your wayes, and your workes, and
Jerem. 7. 3.
4 I will let you dwell in this place. Trust not in lying vvordes, saying, The Temple of the Lorde, the Temple of the Lorde: this is the Temple of the Lord. Wherein the Lorde, as wee see, opposeth the reformation of their wayes and workes, to the outwarde profession of his seruice done in the Temple: which, being separated from the other, he esteemeth no better then the wordes of lyes. And in deede it is no better: for whereas this outwarde profession sheweth, and after a sort speaketh vnto others,

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others, that we are the true seruantes of
God, when as we haue but a bare and
idoll resemblance of them, it maketh and
speakech a manifest and loude lye: and
therefore is iustly called of **G D D** the
wordes of lyes. The blessed Apostle Paul,
in the seconde Chapter to the Romanes,
speakech most plainely against this kinde
of profession. His wordes be these: He Rom. 2. 28.
is not a Ievve vvhich is one outwarde,
neither is that Circumcision vvhich is
outwarde in the fleshe: but he is a Ievve
vvhich is one vwithin, and the Circumci- 29
sion is of the hearte, in the spirite, not in
the letter, whose praise is not of men,
but of God. In which wordes the na-
ture and properties of these woozship-
pers evidently appeare: for the Apostle
affirmeth such kinde of woozship to bee
onely outwarde, separated from the in-
warde Circumcision of the heart, and the
sinceritie of the worke. Likewise the Apo-
stle James condemneth the knowledge Jam. 2. 17.
& outward profession of þe trueth, in the dis- 24. 26.
persed Jewes to whō he writ, because they
could not iustifie the sinceritie therof, both
by Faith, and by their works, as every true

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Christian ought and can doe, calling verie aptlie and fitlie this kind of profession void of woꝝkes, a dead fayth.

John also in his first Epistle 2. Chap. calleth these seruers of God liers, in these
1. Iohn. 2. 4 woꝝdes, He that saieth, I knowe him, and keepeth not his commaundements, is a lyer, and the trueth is not in him. And our Sauour Christ himselſe, as it is in the Gospel of Luke, doth most plainely and bꝛiefely set foꝝth vnto vs the whole nature and qualities of these men: which may be a most fitte interpretation of this place. Foꝝ with great aucthoꝝitie and power he asketh a reason, why any can be moued to separate the outward woꝝship, from the spiritual seruice of the heart, and sinceritie
Luke. 6. 46 in the woꝝke, saying, Why call ye me, Master, Master, and doe not the thinges that I speake? Wherein as he sheweth that nothing in all the woꝝlde, ought to mooue vs to professe our selues to be his seruants, except we doe and fulfill the thinges which he commaundeth: so he condemneth euery kinde of profession which is voide of this faithfull obedience. Thus we see what the first soꝝt of woꝝshippers be:

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be: euen such as in worde confesse, and by hearing the Gospell preached, receiuing the Sacraments, and calling vpon God, professe themselves to be his seruants: notwithstanding they securely pretermitt the dooing of Gods will, and therefore shall iustly be secluded from the kingdome of heauen. For these men, though they crie in the Church neuer so loude, Lorde, Lorde, they shall neuer be heard: though they in worde most gloriously doe confesse Christ to bee their Sauour, yet in the daye of iudgement he will not confesse them: though they say they knowe him in this life, yet then he will professe that he neuer knewe them: though they seeme vnto men most diligent woorkers of righteousness and pietie, yet he then iudging, not according to the outward appearance, but the sincere puritie of the heart, will saye vnto them, Depart from me ye woorkers of iniquitie: Finally, though they seeme to liue and to be the children of light, yet they are dead and are the sonnes of darknes, and therefore shall not, as it is affirmed here in this place, enter into the kingdome of heauen, which is the second thing whereby

The end of
falle wor-
shippers.

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they are described. Beholde therefore, all ye hypocriticall callers vpon the Name of God, your ende, your porcion, and the lot of your inheritance, which you haue, by the hardnes of your hollowe hearts which can not repent, treasured vp vnto your selues against the day of wrath, and of the declaration of the iust iudgement of God, who will rewarde euery man according to his workes. For you shall not onely be cast out of the kingdome of heauen, from the glorious presence of the king of all glorie: but you shall drinke, as a iust recompence for your iniquitie, the bitter cuppe of Gods eternall wrath and indignation in the kingdome of darknes, and in the fearefull presence of Satan and all the cursed enemies of Gods grace. Repent therefore, and turne vnto the Lorde, circuncise the foreskinnes of your heartes, and bring forth fruites woorthie amendment of life: and thinke not that because you are, by the iudgement of men, counted Christians, or because you are partakers of the worde and Sacraments of Christ, and of Christian prayers & thanksgiving, you shall therefore in the generall

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rall iudgement of all fleshe, stand in the assemblie of the righteous: for euen now also is the axe put to the roote of the tree, so that euery tree which bringeth not forth good fruite, shalbe hewen downe and cast into the fire. For there is no respect of persons with God: but as many as haue sinned and transgressed the lawe of nature, which was by the finger of God written in two Tables, & committed to Moses, shalbe iudged by y^e same. But that the knowledge of this first sort of professors, & of their miserable end, may be more effectuell, and profitable to worke in vs, a perfect hatred of their corrupt life, & a godly feare of their dreadful death: I will briefly set downe some particular notes wherby they may be y^e better knowen, and al other may more truely examin their own hearts, & so clere-ly see, whether they be of y^e number or no.

First he that saith onely vnto Christ, Lord, Lord, & doth not the will of God, he hath in his heart (if he doe iudge himself a right according to y^e Apostles precept) a far greater care and desire to be accompted a good christian amongst men, then in deede and trueth to be so in the sight of God.

B. iiii.

Therefore

Notes to
discerne be-
tweene the
falle & true
worship-
pers.

2. Cor. 13. 5

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Therefore our Saviour Christ forbiddeth
vs, as in giuing of almes and praying : so
in all other workes to be like vnto these
hypocrites, whome he affirmeth to haue
this great loue and desire, to appeare righ-
teous in the sight of men. **Secondarily,**
this hypocriticall caller vpon God, doeth
more busie his head about the outward
and generall worke commaunded, then a-
bout the spirituall maner of doing : which
he seldome or neuer sincerely obserueth.
For so Christ teacheth, and also denoun-
ceth a fearefull woe against them, saying,
Woe be to you Scribes, and Pharises, hy-
pocrites, for ye are like to whited tombes
which appeare beautifull outward, but are
within full of dead mens bones, and of all
filthines : so are ye also, for outward ye ap-
peare righteous vnto men, but within ye
are full of hypocrisie and iniquitie. More-
ouer, the hypocrite worketh his saluati-
on securely, coldely, and carelessly, not
in feare and trembling, as the Spirit of
trueth commaundeth in the Epistle to
the Philippians, the second Chapter, and
the twelfth verse. For he striveth not a-
gainst his owne corruption, to suppress all
rebellious

Matth. 6. 1.

3. 4. 5.

2

Matth. 23.

27.

28.

3

Philip. 2.

12.

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rebellious affections & lustes, which strue
against the lawe of God, neyther to obtaine
those graces and giftes of regeneration,
which he seeth wanting in himself, nor for-
getteth, with blessed Paule, that which is
behinde, nor yet indeuoureth him selfe to
that which is before, folowing hard toward
the marke for the price of the hye calling of
God in Christ Iesus: and therefore mani-
festly bewrayeth his secure & carelesse con-
science. Againe, the hypocrite hath no full
settled and resolved purpose, in life & death
to professe and obey the trueth and will of
God: but is mutable, wauering, and incon-
stant in all his wayes. In consideration
whereof, Barnabas, comming into Antio-
chia, & seeing the grace of God most mer-
cifully multiplyed vpon many, earnestly
exhorted al, that with purpose of heart they
would cleaue vnto the Lord. A true note to
discerne betweene him that feareth God,
and him that doeth not. Agayne the hypo-
crites care & studie is, to stay the outward
and grosser sinnes of life, flowing from the
filthy fountayne of his natural corruption:
& is altogether carelesse to stoppe the foun-
tayne it selfe. Wherein as he bewrayeth
great

Philip.3.
13.14.

4

Acts 11.23

5

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great want of heauenly wisdom, & great abundance of carnall folly: so he can neuer say with inward and sensible feeling of the lawe of the members, and of the Spirit, as
Rom. 7. 24. the Apostle Paule sayth, O vvretched man that I am, vvho shall deliuer me frō the bo-
25. dy of this death? I thank God through Ie-
sus Christ our Lord. Then I my selfe in my mind serue the law of God, but in my flesh the law of sinne. A peculiar worke of Gods Spirit in all his elect: which none of the children of this world euer tasted of to their
6 comfort, neyther can do. Agayne the hypocrite is stirred vp to worke wel in the iudgement of men, by some worldly reason pleasing his owne fantasie and fleshly appetite, not constrayned, as Gods children are, with the mercy of God, and loue of Christ: as it is in the 130. Psalm in these words:
Psal. 130. 4. But mercie is vvith thee, that thou mayest be feared. And also in the 2. Epistle to the
2. Co. 5. 14. Corinth. the 5. chap. the 14. verse. For the loue of Christ constrayneth vs, because vve thus iudge, that if one be dead for all, then
15. vv ere all deade. And he dyed for all, that they vv hich liue, should not hēceforth liue vnto themselues, but vnto him which died
for

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for them & rose againe. Wherefore as the
doer of Gods wil doth abstayne from euil,
because it is contrary vnto the wil of God,
and doeth good, because he is constrained
with the loue of him, which is onely good:
so the hypocrite contrarily abstaineth from
euill, for feare of punishment, and doth the
thing which seemeth good, not constrained
with the loue of God, but mooued of his
owne will by desire of prayse, or hope of re-
ward. Finally, the hypocrite in all his coun- 7
sels, wordes, & workes, doeth (although he
sometimes playnly perceiue it not) more
and oftener regarde the feare, fauour, and
prayse of men, and his owne priuat cōmo-
ditie, and pleasure, then the feare, fauour, &
praise of God, & commoditie of his brethē.
Seeing therfore that the life of these men
consisteth in a shewe of godlines, not in the
power therof, in the outward workes, not in
an acceptable maner of doyng, in carelesse
securitie, not in a reuerēt feare to displease
God, in a wauering mind, not in a resoluēd
purpose to perseuer vnto y^e end, in y^e staying
of the riuers of sinne, neglecting the foun-
taine, & to conclude, in seeking themselues,
rather then y^e glozy of God, & cōmoditie of
their

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their brethren: Let vs not onely detest and abhorre it, with all our heartes and soules, but also examine euery one his own estate and condition, that we may see whether we do truely stande in the grace of God or no. For assuredly, if the outwarde workes of our Christian calling be done in this sorte and maner, they neyther are, nor can be vnto vs the pledges and seales of our saluation: but rather the subtile slepyghts of Satan, and the deceites of sinne, whereby these two myghtie enemies of our redemption bewitch vs, and depriue our heartes of the sure hope of our promised inheritance and saluation. Let him therefore that standeth, both take heede least he fall, and labour also to become not only a continuall eschewer of these euills, but a newe creature, framed according to the image of Christ. But alas I feare me, if all English Protestants woulde confesse freely to Gods glory, and their owne shame, the whole corruption of al their thoughts in this behalfe, we should see such a huge masse and lumpe of hypocrisie, as no man is able to conceiue in heart, muche lesse utter in worde. For then no doubt a great number would say, All my religion

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religion is mere dissimulation, all my glorious profession of the Gospell is nothing, but a bayne shewe of Christianitie, yea my whole life, tryed and wayed in the balance of Gods law, is lighter then vanitie it self. And I woulde to God that wee were all come to this humble and godly acknowledging, as of all other our sinnes, so especially of this secure and carelesse hypocrisie: wherein almost all professors are so drowned, that except the most mercifull God by his mighty and strong hande, doe rayse them vp by faith and repentance, they shall perish everlastingly without any hope of redemption. Nowe therefore, deare brethren, for the loue of God, let vs not put our trust and confidence in these and such lyke lying words, as to say, The Temple of the Lord, the Temple of the Lorde, and to call Christ, Lord, Lord, Master, Master, or to say, I am baptized, I knowe the trueth, I professe the Gospell, and such like: because except we can iustifie this outward profession of our faith to be sincere, and pure by the integritie of our workes, our saviour Christ telleth vs heere, that we shall neuer enter into the kingdome of heauen. Thus
much

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much for the former sort of professors, their maner of cōuersation, & their final destruction, contained in these wordes: Not euery one that sayeth vnto me, Lorde, Lorde, shal enter into the kingdome of heauen.

Who be
true pro-
fessors of
Christian
religion.

Gods will
is done at
two
sortes.

Mark. I. I

Nowe followeth the seconde sorte, in these wordes, But he that doeth the vyll of my heauenly Father vvhich is in heauen. Wherein Christ describeth the lawfull heires of his Fathers kingdome, by their frutes, all which frutes be comprised in this one sentence, Which do my Fathers vvill. Wherefore we must learne and know, that the doyng of the Fathers vvill is of two sortes. First sincere and also perfect, I which kinde of doyng is to be founde and seene onely in the natural Sonne of God, Christ Iesus: for his Father gyueth this testimonie of him, that in him he is well pleased. The second, sincere onely, and imperfect. Nowe as the former is peculiar to the naturall Sonne, so this latter is onely proper to the adopted sonnes of God. Who therefore are most fitly and wisely by it described in this place of our Sauour: for he meaneth not here the perfect doyng of the Fathers will (for then no fleshe shoulde be

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be iustified in the sight of God) but the syn-
cere & faithful obseruation of those things,
which are agreeable vnto the will of God:
y obseruers wherof shall enter into y king-
dome of heauen. which words, though they
be not plainly expessed, yet they are neces-
sarily to be supplied, as is before declared.

Nowe considering that the doyng of the
Fathers will declareth who shall be saued,
let vs heare what the doing of the Fathers
will is. The knowledge hereof ariseth of Two
things re-
quired
the doyng
of Gods
will.
two things, which are necessarily required
to the acceptable working of the same: that
is to say, the workes of the lawe or actions
thēselues, & the maner of doyng. the whole
want of either of which is a manifest token
eyther of infidelitie, or hypocrisie. For the
first, that workes are necessarily required to
the accōplishment of the Fathers will, the
scriptures in many, yea almost infinite pla-
ces do teach: a few whereof, to auoyd tedi-
ousnes in so plaine a matter, I haue chosen
for y cōfirmation of this doctrine. In the 5.
of Deut. y meeke & faithful seruāt of God,
Moses, cōmandeth all Israel, not onely to
learne & know y ordināces & lawes of god:
but also carefully to obserue them, saying,
Hearc

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Deute. 5. 1. Heare O Israel the ordinances and the lawes which I propounde to you this day, that ye may learne them, and take heede to obserue them. Againe in the 10. of Deuter. hee hath written to the same effect these

Deu. 10. 12 wordes : And nowe, O Israel, vvhath doeth the Lorde thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, & to loue him, and to serue the Lord thy God, with all thine heart, and with all thy soule, &c. Wherein by the way is to be noted, that the Lord God requireth not on- ly the workes themselves consisting in his wayes, feare, loue, and seruice : but also the right manner of doyng, in these wordes, with all thy heart, and with all thy soule. Iosua, as he succeeded Moses in the gouernment of Israel : so also did he in the acknowled- ging & publishing vnto them this doctrine, as appeareth in the 22. chap. of his booke,

Ioshu. 22. 5 saying, But take diligent heede, to doe the commandement and lawe, vvhich Moses the seruant of the Lord commanded you : that is, that ye loue the Lord your God, & vvalke in all his waies, & keepe his cōman- dements, & cleaue vnto him, & serue him vwith all your heart, & vwith all your soule.

Wherein

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Wherein the same doctrine concerning both the worke, and the maner of doing, almost in the same wordes is plainly confirmed. John Baptist, the forerunner of Christ preached the same, saying, Bring forth therefore fruits worthy the amendment of life. James the Apostle of Christ utterly condemneth all profession of faith, as vaine & unprofitable, if it want workes, when as he saith, What auaileth it, my brethren, though a man say he hath faith, vwhen he hath no workes? can the faith saue him? as if he shoulde say in plaine wordes, Faith outwardly professed, without good workes, can be no pledge or testimony at all of our saluation. Peter in his 1. Epistle teacheth, that because Christ hath suffered for vs in the flesh, therefore we shoulde suffer after a sort in our flesh, by dying vnto sinne, and liuing to God, so long as we remaine in the flesh. For he saith, speaking of the regenerate, that he henceforwarde should liue (as much time as remaineth in the flesh) not after the lustes of men, but after the will of God. John also in his first Epistle, denieth vs to haue any fellowship with God, or any benefite of the blood of
C. i. Christ,

Matth. 3. 8.

Iam. 2. 14.

1. Pet. 4. 2.

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Christ, if we walke in darknes, and not in
the light of trueth and godlines. For he
saith; If we saye that we haue fellowship
with him, and walke in darknes, we lye,
and doe not truely: But if we walke in the
light as he is in the light, we haue mutuall
fellowship with him, and the blood of Je-
sus Christ cleanseth vs from all sinne. Paul
in the sixe & twentieth of the Actes profes-
seth befoze king Agrippa, that he taught
this doctrine touching the necessitie of
workes, both to Jewe, and Gentile, say-
ing, Wherefore, king Agrippa, I was not
disobedient vnto the heauenly vision, but
shewed first to them of Damascus, and at
Ierusalem, and throughout all the coastes
of Iudea, and then to the Gentiles, that
they should repent, and turne to God, and
doe workes woorthie amendment of life.
Moreouer, the Spirit of God witnesseth
in the twelfth to the Hebrewes, that with-
out workes no man shall see G D D,
saying, Followe peace vvith all men, and
holines, vvithout the vvhich no man
shall see the Lorde: an especiall place to
prooue the necessitie of workes. Lastly
our Sauour Christ in the five and twen-
tieth

1. Iohn. 1. 6

7

Acts. 26. 19

20.

Heb. 12. 14

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tieth of Matthew, teaching that in the day of iudgement all flesh shalbe tried, and iudged according to the workes of loue and mercie, done in this life towarde him in his members, confirmeth and establi- sheth in his owne person, and worde, the infallible trueth of this doctrine: in whom, as in all other pointes of religion, so es- pecially in this, we ought fully and per- fectly to rest. For there it is briefly concluded, that they which gaue vnto his members meate, drinke, lodging, clo- thing, and visited the sicke and imprisoned, shalbe pronounced righteous and goe into life eternall. But the vnnmercifull, being- voyde of these workes, shalbe pronounced cursed, and goe into everlasting fire, and paine.

Marth. 25.
from the
verse 34.
to 46.

Seeing then we haue so many heauen- ly witnesses of this trueth, and that all the Prophetes in their prophecies, doe most earnestly and zealously call the peo- ple of G D D to the obedience of his lawe, and most pitifully complaine of the want thereof, threating both tempo- rall and eternall punishments against dis- obedient malefactors: we may safely

C. ii.

conclude

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conclude and determine, that the workes of the first and second table, are necessarilie required to the doing of the Fathers will. Nowe then if it be truely preached, that without workes there is neither doing of the will of God, neither entrance into the kingdome of heauen, O Lord, what shall we thinke of y^e licentious life of our English Protestantes, or what shall become of this barren, and fruitlesse profession of the glorious Gospel of Christ? for a man may trauaile almost from the one ende of the land to the other; before he can finde one man like vnto iust Job, that feared God and eschewed euill, or one woman like vnto Dorcas, full of good workes and almes. As therefore our sauour Christ, the Prophets, and the Apostles had most iust cause to complaine in their times of the want of workes, and to be grieved with the sinnes of the people: so we in this last age haue no lesse cause to complaine, neither lesse occasion of sorowe. For to come vnto particulars, what estate, calling, or degree is there, which doth not content it selfe onely with saying, Lorde, Lorde, being notwithstanding so barren in the bringing forth of

Iob. i. i.

Acts. 9. 36.

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of good workes? And first concerning the
state Ecclesiasticall, and vs that be mini-
sters, and preachers of the worde, whome
this place principally doth concerne: where
are the lippes of those ministers which doe
preserue knowledge, or those messengers
of God, at whose mouthes his poore peo-
ple shoulde seeke his lawe? Maye rather,
where be not whole swarmes of idle, igno-
rant, and vngodly Curates and Readers,
who neither can, nor will, goe before the
deare flocke of Christ in soundnes of doc-
trine, and integritie of life? The cause of
which enormitie resting principally in the
persons them selues, and then in those
which sent them, and nowe suffer them in
the Church: I charge in the Lord the one,
that they, seriously waying the worthines
of the Lordes embassage, for the which
they are most vnworthie, would volunta-
rily forgoe that calling, wherein they can
not doe the Fathers will, and betake them
to some other, which they may in a good
conscience, without offence, in some god-
ly and profitable measure discharge. The
other I counsell and beseeche, as a bro-
ther in the Lord, that they would more
C. iii. Diligently

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diligently looke vnto their ministerie committed vnto them, lest not onely this grievous offence, but also all other their sinnes against God, and their brethren, be laide vnto their charge, when the heartes of all men shalbe made open and manifest before the Lorde of life. And to proceede to the learned gouernours of the Church, is there no tything of Hynt, Anyse, and Cummin, and pretermitt-
ing waightier matters of the lawe, as Iudgement, Mercie, and Fidelitie: Doe they feede the flocke of God willingly, and carefully, as being examples vnto it, and not for filthie lucre sake, as being lords ouer Gods heritage: yf these things be so, howe can they thinke they are doers of the Fathers will: What shall I saye of our domme dogges, non residents, and all those that serue mortall and sinfull men, with symonie, flattering wordes, and seruile obedience, not lawfully to obtaine one roome in the vineyard of the Lorde, but two, three, foure, or moe places (which is unlawfull:) the which though they miscall preferments, yet in deede they be so waightie charges, that
the

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the wyldest and strongest of all, is altogether insufficient for an acceptable discharge thereof. As concerning discipline practized in our Church by Chancelors, Commissaries and Officials, because every one, (seeing all things for the most part begunne, continued, and ended for money in those courts) doth iustly complaine: as I pray vnto God dayly for the reformation hereof, so I doubt not but the Lorde in due and conuenient time, for the great loue he beareth towards his Church, will stirre vp, and arme with power, wilddome and zeale, as well those Magistrates, which he in mercie hath alredie giuen vs, as all those also, with whome in time to come, he shall vouchsafe to blesse vs, to re- fourme these and all other the blemishes of his Church, according to his worde. These things being thus considered, howe iust cause haue we to say with S. Paul, (whose time in comparison of ours, was most free from corruption) All men seeke Phil. 2. 21. their owne, and not that vvhich is Iesus Christes. The Lorde for his mercie sake graunt vs true repentance. Thus much for the Ecclesiasticall estate.

C. iiii,

And

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And as for the conuersation of all other people in the lande, of what condition so euer: I knowe not what to saye, or howe to speake, where to beginne, or howe to make an ende. I coulde wishe with all my heart, that in steade of reproouing all the sinnes in this lande, and Citie, my head conceyned a flood of water, that I might powre out plentifull riuers of teares, for all our damnable iniquities. For doubtlesse the saying of the Prophet Oseas is verified in this our age, by our vngodly life and conuersation. There is (saith he) no trueth, nor mercie, nor knowledg of G O D in the land. By swearing, and lying, and killing, and stealing, and vvhoring they breake out, and blood toucheth blood. Our liues doe testifie this to our faces: euery man doeth see it, and acknowledge it in his heart. We and the Catholickes (for so they loue to be called) doe most iustly complaine of it: we with sorowe and grieve of heart, desiring the speedie reformation hereof: they with gladnesse of minde, reioycing to haue so good an occasion to discredit the trueth of our religion. And surely

Oseas. 4. 1

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surely to speake the trueth, it is our shame-
lesse conuersation that terrifieth both the
ignozant and wauering Catholickes, and
the simpler sort of the common people,
beyng ready to imbrace any religion (as
appeareth by these which haue receyued, &
imbraced the erroneous doctrine of H. N.
and his familie, falsely termed the familie
of loue) from the true profession of the Gos-
pell of Iesus Christ. May, they not onely
forsake vs: but they reioyce and triumphe
ouer vs in the matter of workes. For the
Papistes, they alwayes cast in our teeth the
great and famous hospitalitie of their no-
bilitie, and clergie, the buylding of Abbies,
Monasteries, and Nunneries, Cathedrall
churches, colledges, with many other out-
ward workes: which in deede are such as do
stoppe our mouthes, and put vs protestants
to silence. But to let them passe, with these
great and costly workes wherein we must
confesse they do exceede vs: and to come to
our selues, and such workes as are required
of euery one in his seuerall calling: Where
be those parentes, and masters, which doe
teache in their families vnto their children
and seruantes, the lawe and feare of God,
walking

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walking them selues in the myddest of
their houses in vpryghtnesse of heart :
Where be those gouernours that defende
the fatherlesse , and widowe , that receyue
no bybte to corrupt Iustice , that prolong
not sentence for lucre sake , that respect no
persons in iudgement , that are ready also
without regarde of feare or fauour of men,
to cut of the workers of iniquitie from the
Citie of the Lorde , and to establishe the
seate of the faithfull : And to be shorte,
where is that Protestant that feedeth the
hungrie , clotheth the naked , visiteth the
prysoner and him that is sycke , that lod-
geth the harbourlesse , without ceasing or
beyng wearie of well doyng ? I speake
not this to iustifie the Papistes , or to con-
demne all Protestantes , but to shewe
howe rare the woorkes of mercie are , a-
mongest those that seeme to put all their
ioye and felicitie in the mercies of God
reuealed in Christ. For I am not igno-
rant of diuers , who as they haue recey-
ued grace and mercie to beleue , and
hope : so they are full of the fruites of
loue and charitie , according to the mea-
sure of the Grace receyued , The least
whereof

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whereof I dare be bolde to preferre before all the workes that euer haue bene done with an opinion to merite, deserue, or with desire of prayse of the posteritie. As for H. N. and his family, because they condemne all workes of men which are not perfect, and boyde of sinne, which onely are to be founde in Christ our ryghteousnes, wisdom, and sanctification: I leaue them to the iust iudgement of God, who shall rewarde them according to their deserts. For it grieueth me to consider how ignorant they are of this doctrine, concerning the goodnesse and necessitie of workes. Well, howsoever men do please and flatter themselves with a generall knowledge of the trueth, with a light & vnsetled opinion of saluation, with an external shew of Christian religion, as sure as the Lorde lyueth, if they can not by their workes iustifie this knowledge, faith, & profession, they shal neuer do the Fathers will, nor enter into the kingdom of heauen. For though they be in y church, yet are they not of it, though they seeme heires of life, yet they are inheritors of death. Be not deceiued, deere brethren, for this is a true saying, & by al means to be receiued:

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received : He that soweth to his fleshe, shall of the fleshe reape corruption : but he that soweth to the spirit, shall of the spirit reape life euerlasting. Nowe then, seeing the very floods of hypocrisie haue ouerflowen all estates, and degrees: are a number of Protestantes any better then cloudes without water, carryed about with euery blast of errour and vngodlines, then corrupt trees without fruite, then spots and blots in the Christian assemblies of their brethren, yea then raging waues of the sea, foming out their owne shame & confusion: Therfore I beseeche you all, in the name of Christ, for the mercies of God, to cast of these damnable clokes of religion, and banishing shadowes of true beleefe, embracing and practising all the woorkes of sounde doctrine, and true godlynesse. I haue stoode the longer in this treatie, to prooue the necessitie of woorkes, because our Gospell, which we haue receyued of Christ and his Apostles, is falsely charged (as you doe see) to be a doctrine of libertie, and licentiousnesse of lyfe: as also for that the most parte of Protestantes are altogether secure, and carelesse, touching the obedience
* of

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of faith, rather presuming in the pryde of their hearts of the mercies of God for their saluation, then by humble and trembling heartes to worke, ratifie, and confirme vnto their owne consciences the certaintie of their election. Therefore to stoppe the flaunderous mouth of the aduersarie, and to terrifie the secure and presumptuous professor: we conclude that woorkes are necessarily required, not onely for doyng of the Fathers will: but also for the declaration of our faith, for the confirmation of our hope, for the separating of vs from all infidels and hypocrites, for the example of those which are without, and within the Church, for the relieuing and succouring of all, especially of those which are of the houshoulde of fayth, for to iustifie our religion to be pure and undefiled before God the Father, for to testifie our obedience and thankfulness to God the author thereof, finally to prayse and magnifie the great power, Iustice, and mercie of God the Father, his Sonne, and the holie Ghost, one God, and three persons in the whole and perfect worke of our redemption.

Workes are
necessarie
for many
causes.

Hitherto

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Hitherto of the necessitie of woorkes :
now followeth the maner of doyng, which
is no lesse necessarie to the fulfylling of
Gods will, then woorkes themselves, be-
cause it is the cause why all our woorkes
are acceptable to God. For albeit we doe
continually cal vpon God with our lippes,
and heare his worde with our outwarde
eares, and byng forth all other apparent
woorkes of godlines and ryghteousnes: yet
if we pray not in spirit, heare not with vn-
derstanding, and beleue, and woork by
loue according to God his wyll: we do not
the Fathers will, but our owne, we walke
not according to the Spirit, but according
to the fleshe, and therefore must reape of
the fleshe corruption. But let vs see what
this ryght maner of doyng is, whereof
our sauiour Christ speaketh in this place,
whence it is, whereof it is made, and to
what end it must be directed: the know-
ledge of which causes wyll breede in vs
a perfect knowledge of this vpryght ma-
ner of working, whether it be inwarde in
minde, or outwarde in maners. There
is but one onely author and gyuer hereof,
euen the Spirite of God, and Christ,
from

What is
the ryght
maner of
doyng the
Fathers
will.

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from whome proceede and come all good
counselles, pure desires, and godly pur-
poses. For although it bee left in our
power (in asmuch as the Lorde hath
made vs reasonable creatures, in some
sorte to resemble his Image) to wyll
this or that thing, to reason vpon this
or that question, to thinke vpon this or
that matter, to speake this or that sen-
tence, and to doe this or that worke:
yet to wyll, to reason, to thynke, to
speake, and to doe all these, so as our
mercifull God requireth of his children,
and so as they may bee acceptablie re-
ceyued in Christ, (as sincere obedience
vnto God) it proceedeth not from fleshe
and blood, neyther from the wyll of
man, neyther from any other creature Iohn.1.13.
in heauen or in earth: but onely from
the moste comfortable Spirit of our re-
generation, whose peculiar office is, to
begynne, continue, and finishe in vs
his holie vesselles, this gracious maner
of doyng: the which our heauenly Father,
in the multitude of his mercies, hath vouch-
safed vs, and his Sonne our only sauour,

by

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by his death and resurrection, hath most perfectly deserued, and purchased for vs. So the blessed Apostle Paule teacheth, in the second to the Philippians, who after he
Phil. 2. 12. had charged them to worke their saluation with feare and trembling, addeth immediately in the verse following, For it is
13. God that vworketh in you both the vwill & deede, euen of his good pleasure. Which is a most strong and forcible reason to stryke into their heartes, a reuerent feare and trembling vnder the myghtie hande of God: because that although they had power to wyl, and worke: yet the chaunging of our wyl, and drawing it vnto good, the power to doe that which is vnfaynedly good, and acceptable in the sight of God, doe proceede onely from the spirit of regeneration. Agayne the same Apostle, in the
Rom. 8. 26. eyght to the Romanes witnesseth, that
27. we knowe not what to praye as we ought, but the spirit helpeth our infirmitie, and maketh request for vs with syghes that cannot be expressed, according to the wyl of God. Wherein as he remooueth from vs this poynt of wisdom, to knowe both what to praye, and howe, or after what

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what maner: so contrarilie he ascribeth it vnto the spirite of Adoption, the onely worker thereof. For it is he that moueth and stirreth vp in our heartes sighes vnspokeable, and not onely helpeth our infirmities, but also teacheth vs to pray in such maner, that our worke & prayer may be according to y^e wil of God. So it is in al other workes which are acceptable vnto God: for those only are his children, which are in y^e maner of doing & working the wil of God, led and guided by his spirit. Wherefore it is said, that we haue not receyued the spirit of bondage, to liue and worke in a slauish and seruile feare: but the spirit of Adoption, which sealeth and printeth in our heartes a full assurance of faith and hope, whereby at all times, and in all extremities we may boldly cry, Abba, Father. So that it is manifest and plaine hereby, that all those workes are carnall, earthly and diuelish, which are done after any other maner, then this: and contrarily that those onely be good workes, which are done after this heauenly maner, which Gods spirit doeth teach by the word: who therefore is called the spirit of trueth, and sanctification, because he onely leadeth

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vs into all trueth and holynes. Many mo
places might here be alledged for y^e prooofe
of this doctrine: but because the matter is
plain, & cannot be gainsaid with any sound-
nes of reason, I will omit them: onely ad-
uertising the Reader of the difference be-
tweene vs & the Catholicks, in the doctrine
of freewill. We teach and beleue, that al-
though we haue a natural abilitie & power
to wil, desire, speake, & worke: yet the whole
maner of vsing these gifts, according to the
will of God, proceedeth onely from the ho-
ly Ghost, as we haue taught. They holde
and teach the contrary: if not, let them de-
clare plainely wherein they differ from vs,
or els ioyne with vs, at the least in the vnitie
of this doctrine, which ascribeth the whole
glory of our new birth to God alone.

Thus then we know y^e author of this wor-
thy maner of doing: now let vs further cōs-
ider whereof it ariseth, & wherein it doth con-
sist, y^e we may stand stedfast & vnmoueable
in y^e hope of our inheritance, both in regard
of our works, & also in respect of the maner
of doing. It is certeine that it ariseth of di-
uers and manifold graces of the holy Spi-
rit, which are proper and peculiar to his
vessels,

1. Ioh. 3. 18

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vessels, neither can be at any time in y^e wicked & reprobate, what pretence soeuer they make of religion & godlines. But the time will not suffer me to speake of all. I will briefly speake of the chieffest & most principal gifts, wherunto also al the other almost may be referred. The first and chieffest of I all, is true faith rooted and established in ^{faith.} our hearts: that is, a constant trust in God, whereby, as he hath promised vnto vs in Christ all good thinges, & is able and faithful to performe: so we are assuredly perswaded, that he will in due and conuenient time accomplishe his promise particularly vnto euery one of vs, to his glory and our saluation. For Peter teaching, as it is in the 15. of the Actes, how the vncleane Gentiles became cleane, and what was the first gift, whereby the holy Ghost purified their filthy heartes, to make them all one body with the Iewes without difference, namech expressly this gift of faith in these wordes: And G O D vvhich knowveth the hearts, ^{Act. 15. 8.} bare them vvitnesse, in giuing vnto the the holy Ghost, euē as he did vnto vs: & he put 9. no difference betweene vs and them, after that by faith he had purified their hearts.

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For the spirit of God by faith, as by a most fit instrument, doth cleanse and purge away all filthy and corrupt maner of seruing of God, and worketh sanctification of life, so that the increase of faith is the increase of holynes. For til we be fully perswaded that God by his holy spirit, and faith hath vni- ted, and incorporated vs into the body of Christ, to liue and be conformed according to his Image, and that wee and all our workes are accepted through him: we can neuer thinke, will, speake, or doe any good thing with pure heartes. Therefore this faith, without which it is impossible to please God, sealed in our heartes by the fin- ger of God, and offering vp all our workes, not in our personnes, but in the person of Christ, in whom they must needes be accep- tably receiued, is the first and chiefest gifte of regeneration, out of the which ariseth, though not a perfectte kinde of obedience, and seruice of God, (for we beleene but in part) yet such a kinde as pleaseeth God in Christ, profiteth his Church, and causeth vs to feele that peace and quietnes of consci- ence, which passeth all wisdoine and vnder- standing. And therefore this faith about all things

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things chiefly is to be begged at the hands of our merciful father, that we may attaine vnto this right maner of doing his will: and also the voyce of Christes Gospell, sounding by his ministers in the Church, by which meanes onely ordinarily it is obtained, is most diligently to be receiued and heard.

The second gracious gifte of the holy ² Spirit, though it be a fruite of the former, hope. as the other which followe are: yet it hath a seuerall ble. I meane a stedfast and ioyfull hope, for the full and perfect fruition of eternall life. For as faith doth apprehend, applie, and as it were by a hand teache vnto euery man particularly, the promises of God concerning eternall life in Christ, and also Christ himselte, in whom all those promises are Yea and Amen fully and perfectly accomplished: so hope vseth, enioyeth, and after a sort, euén in this life possesseth, all those thinges which are promised of God, and apprehended by faith, yea euén eternall life it selfe. In consideration whereof, the Apostle affirmeth that we are saved by hope, that is to saye, by the benefite of hope we enioy and possesse alreadie our

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salua-

copy 1

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saluation, though as yet absent. So that he which looketh vpon present things that are seene, to haue saluation in them, he renounceth hope, which gift only in the elect is the faithfull keeper, and possessor of our saluation purchased by Christ. For it is called by the Spirit of God, in the 6. to the Heb. the ancre of the soule, in these wordes: Which

Heb. 6. 19. we haue, (meaning hope) as an ancre of the soule, both sure and stedfast, and it entreth into that vvhich is vvithin the vaile, whether the forerunner is for vs entred in, euen Iesus that is made an hye Priest for euer after the order of Melchisedech. For as the whole vse of the Ancre is, to holde fast the shippe in one sure and certaine place, (notwithstanding all tempests and waues beating against it) because it entereth into the very depth and botcome of the sea, there taking fast hold: euen so the principall vse of hope is to enter into the heauen of heauens, where Christ sitteth at the right hand of God, and to hold fast our soules there with him, notwithstanding all the waues & tempestes of Satan, sinne, and condemnation do beate daily & continually against them. As therfore faith is necessary to leade vnto Christ:

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Christ: so hope is also necessary to keepe vs
alwayes with him. In regard whereof, we
are by the holy Ghost earnestly exhorted, in
the Christian race which is set before vs, as
to run with patience, so especially to looke
to Iesus the author & finisher of our faith, Heb. 12.1
who for the ioy that was set before him, en-
dured the Crosse, & despised the shame, & is
set at the right hand of the throne of God.
Whereby it appeareth, that this hope doth
most liuely set before our consciences, the
presence of God & Christ, with the fruition
of the kingdome of glorie: & so worketh in
vs an unspeakeable ioye and patience in all
aduersities. Whereof none of y^e reprobate,
or malignant church hath euer tasted to
their saluation, nether shall do: but the chil-
dren of God do not only tast hereof, but also
leade the whole course of their life in this
hope, as in the presence of Christ & God: for
which cause they are said to walke wth God, Gen. 5.22.

The third gift is a sincere loue of God &
man, a most certaine and infallible note of
a true Christian, and more profitable to our
brethren & the Church of God, then either
of the former: as the Apostle teacheth in
the first to the Corinthians 13, saying, And 13

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nowe

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nowe abideth faith, hope, loue, euen these three: but the chieftest of these is loue. The reason is, because faith doeth apprehende those things we haue not, hope doth retaine and enioye them: but loue doth drawe out of vs the daily exercise and wise employing of the talents receiued, to the benefite of the Church. So that for apprehending benefites that are absent, faith is the chieftest, for the ioyfull retayning of them, hope is the chieftest, but for the vse and employing of them to the edification of others, loue is the chieftest, and therefore in this respect iustly and truely preferred of the Apostle, if we attribute to euery one their proper vles and effectes. If then we purpose to obserue a right maner of fulfilling the Fathers wil, we must imbrace this grace also, and gift of y^e holy Ghost, that al our workes maye sauour and be done in loue. Under loue I comprehend zeale, a most excellent gift giuen vnto the Saints of God: for to this end Christ hath giuen himselfe, that he might redeeme vs from all iniquities, and purge vs to be a peculiar people to himselfe, zealous of good workes. So we see that the Lord hath giuen vs his Spirit, that

1. Cor. 16.

14.

Tit. 2. 14.

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that we shoulde loue him which loued vs
first, that we should serue him diligently &
zealously all the dayes of our life: For as
that seruice of men which is done by con-
straint, carelessely, and negligently, is iustly
hated and reiected: so the Lorde hateth
and reiecteth all seruice of man, which pro-
ceedeth not from this chearefull loue, and
earnest zeale of his glorie. Let vs then
adioyne vnto the two former, this excel-
lent gift of loue, which, as it expelleth care-
lesse securitie, colde affection in the seruice
of G D D, hatred, strife, contempt in due-
ties due to men (whereof ariseth a fayned
& corrupt maner of seruice:) so it causeth
and encreaseth the pure and vndefiled ma-
ner of doing the Fathers will, wherefore it
is recorded that they that dwell in loue, doe
dwell in God, and God in them, because he
is loue. 1. Ioh. 4. 16

The fourth gift is a reuerent feare of
God: a principall and a singular point of
4
wisdom, most fit and conuenient for his
children to haue and practise towards their
heauenly Father, in all their counsels and
works, for such is the pride of our nature,
the dulnes of our heartes, and the lacke of
wisdom,

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wisdom, that we should behaue our selues
presumptuously, securely, and rashly before
the presence of our heauēly Father: were it
not for this reuerent feare & trembling we
haue receiued at his hand, for the obtaining
of a more pure & sincere maner in his ser-
uice & worship. Neither must we thinke, as
some haue falsely imagined, & to the great
hurt of the Church taught, & this feare in
vs proceedeth frō any diffidence, or distrust
in the accomplishment of Gods merciful pro-
mises towards vs: but rather from a most
vehement sorrow, & inward feeling bred in
our hearts, by the earnest cōsideration of &
heauie burthen of all our sinnes, and the
deepe serious waying of the euerlasting
wrath of G D D, most iustly deserued. So
the blessed Apostle teacheth in the seconde
2. Cor. 7. 11 to the Corinthiāns, saying, Beholde, this
thing that ye haue bene godly sorie, what
great care it hath vvrought in you, yea
vvhat clearing of your selues, yea what in-
dignation, yea vvhat feare, yea howv great
desire, yea vvhat zeale, yea vvhat punish-
ment? In which words we see how the spi-
rit of god maketh that godly sorrow (which
the Corinthiāns shewed for their great con-
tempt

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tempt of Christian discipline in the matter
of excommunication) to be the mother & au-
thor of this reuerent feare, which we owe
vnto God alone, in that he is our master: for
he saith, If I be your master, where is my
feare? Neither is this feare giue vnto vs to
be any occasion of distrust, or despaire, for
that is peculiar to the seruile & slavish feare
of those, which are meere seruants & no chil-
dren: But contrarily to make vs wise, pro-
uident, carefull, and circumspect in all the
actions of our life, lest we either by an euill
worke, or corrupt maner of doing, iustly
procure against vs, and kindle the wrath of
so mercifull a Father. Also it stirreth vp
our heartes to most zealous and effectuell
prayers, as we see in the example of Christ
himself, who in the daies of his flesh did of- Heb. 5.7.
fer vp prayers & supplications, with strong
crying, & teares vnto him, that was able to
saue him from death, and was also heard in
that which he feared. What cries, teares,
prayers, & supplications the Apostle mea-
neth, the history of Christ his passion & suf-
frings doth plainly expresse, so as it is need-
lesse to stand thereupon. Only this is to be
noted, that seeing this feare was in Christ
who

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who was free from all sinne, it ought not to be thought to be any sinnefull infirmite, but rather a singular meane to helpe and keepe vs within the bonds, & listes of Christian obedience. Therefore we are commanded of the Spirit of God, after this sort to serue and please our heauenly Father: as in very many other places of the scripture, so in the 12. to the Hebr., especially, in these
cb. 12. 28 wordes: Wherefore seeing wee receiue a kingdome which cannot be shaken, let vs haue grace, wherby we may so serue God, that we may please him with reuerence and feare. The reason is added, For euen
29 our God is a consuming fire. Likewise S. Peter, in the first Chapter of his 1. Epistle, giueth y^e same precept of feare to be obserued in the whole course and race of
Pet. 1. 17 our life, saying, And if ye call him Father which without respect of persons iudgeth according to euerie mans worke: passe the time of your dwelling here in feare. In which two places, not onely feare is commanded: but two most effectual reasons are rendred thereof. First, we must reuerence, tremble, and feare God, because he is a consuming fyre, ready to burne vp and
consume

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consume all false worshippers, and hypocriticall professors of his feare. Secondly, because he will iudge euery man without regarde of person, according to his workes. We must therefore feare him, lest our workes be found such as cannot abide the fierie triall of the Spirite of truch and sinceritie, and the righteous iudgement of the law of libertie : For certainly there shalbe iudgement mercilesse to him, that in a reuerent feare of God sheweth no mercie. And therefore to make an ende of this most necessarie point of doctrine, we must with both handes, yea with all our heartes embrace the feare of the Lorde, without the which no man can please and serue God aright. And the rather for that the wisest amongst men, Salomon, ascribeth vnto those that feare the Lorde blessednes, and to them that doe not, hardnes of heart. his wordes be these : Blessed is the man that feareth alway : but he that hardeneth his heart shall fall into euil. If then we be desirous to worship our God aright according to his will, we must haue our heartes kept in awe by this most worthy and excellent gift of feare, that we may auoyd hardnesse

Prou. 28.
14.

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nesse of heart, presumption of minde, securitie of conscience, and all other negligent carelesnes, which as they be contrary to this heauenly grace of the holy spirit of God, so they breed and cause a most corrupt and abominable maner in seruing of God.

5 watchful. The fift & last gift is a continual & careful watchfulnes against all the enemies of the former graces comended vnto vs, not only for the retaining & keeping of them: but for y^e daily growing & increasing in the same, vnto y^e measure of the age of the fulnes of Christ, that at his comming we being founde waking & watching with the wise virgins, & not slumbring and sleeping with y^e foolish ones, may be ioyfully receyued into the bridegromes chāber, to reigne wth him in glory for euer. For seing we haue so many, so mighty & malicious enemies, which most subtilly go about to root out of our hearts al the foresaid graces, & to fil vs ful of all iniquitie: we are necessarily in all sobriety of perseuerāce, wth al maner of prayer and supplication, to watch diligently in faith, in hope, in loue, in feare, that we may stand fast & continue vnto the end, in doing & accōplishing our Fathers wil, in despite of

preached at Paules crosse.

of all the aduersaries of Gods grace, & our
saluation. This is Pauls counsel, or rather
the commaundement of the holy Ghost,
who hauing commended vnto the Ephe-
sians the shielde of faith, and the helmet of
hope, as principall partes of Christian ar-
mour, adioyneth thereunto this profitable
commaundement concerning watchfulnes,
saying, Watch thereunto vvith all perfe- Eph. 6.18.
uerance and supplications for all Saintes.
The same precept of watching is in diuers
other places of Paul his epistles, namely
in the first to the Corinthians 16. where he
saith, Watch, stand fast in the faith, &c. And 1. Cor. 16.
in the first to the Thessal. 5. chap. There- 13.
fore let vs not sleepe as doe other, but let 1. Thess. 5.
vs vvatch and be sober. wherein we may 6.
obserue by the way, that this watchfulnes
is onely in the children of light and saluati-
on, not in the children of darkenes and de-
struction: whose propertie is carelessely
to sleepe, when they shoulde be most dili-
gently and watchefullye occupied in brin-
ging forth the workes of Christian obe-
dience. Likewyse our Sauour Christ,
beeyng verpe wellacquaynted with our
infirmities, and knowing the drowsynesse
of

A godly sermon

of our nature, straightly chargeth his disciples and all other to watche, rendering a most effectuall reason thereof in these
Mar. 13. 35 words, Watch therefore, (for ye know not when the master of the house will come, at euen, or at midnight, at the cocke crow, or
36 in the dawning) lest he comming sodeinly
37 should finde you sleeping: and these things
- vvhich I say vnto you, I say vnto all men, Watch. Not only this generall commandment of Christ: but also the sharpe re-
proofe of his disciples for the lacke hereof, and the double repetition of the same pre-
cept in the same place, proueth the necessi-
Ma. 26. 38 tie of this giste in these wordes, Tarrie ye here and watch with me: after comming to them againe, and finding them a sleepe,
40 he said vnto Peter, What? coulde ye not watch with me one houre? watch, and pray, that ye enter not into temptation: the spirit in deede is ready, but the flesh is
41 weake. Considering then the weaknesse & brutishnesse of our nature, which appeared in the most excellent of the Apostles in that most dangerous time, and the reproofe of the Apostles: we are not onely in iudgement to holde the necessitie of this watch-
fulnes,

preached at Pauls crosse.

fulnes, but in every thing we take in hand
to put it in use and practice. For it is that
gift of the holy Ghost, which maketh Gods
children careful, and studious, not onely to
do the Fathers will, (for that may be after
some sort in the reprobate and lawles wayes)
but to doe it with that assurance of faith,
with that steadfastnesse of hope, with that zeale
of his glorie, that love of our brethren, that
reverent feare of his Majesty, which is com-
maunded to vs in the word, and also which
is most convenient and proportionable to
such spirituall graces of knowledge, as we
have received: of which things carnal pro-
fessors have little or no care at all. And there-
fore although they may doo workes which
God hath decreed to be done, for good and
necessary purposes, yet being void of this
right manner of doing, they can never doe
the will of the Father, so, as he hath com-
maunded.

Thus we see the whole matter, wherein
this true manner of serving God consisteth:
nowe we are to speake briefly of the ende
whereunto it is directed. This ende is the
glorie and honour of God, which of all men,
at all times, and in all actions is to be pro-

C. i.

pounded

The end,
Gods glorie,
etc.

A godly Sermon

pounded to themselves, as the chiefe and principall marke of mans life. For albeit we may regarde in many things our owne selues, and the commoditie of our brethren: yet so farre forth we must doe this, as they are referred and applyed to the glory and honour of God, which ought to be more deare and precious vnto vs, then our owne saluation. For so it was vnto Moses who, rather then the Lords mercie should not be magnified in pardoning the sinnes of the people (which he was perswaded was the onely meanes of glorifying God) spake

Exo. 32.32. in this maner vnto him, saying, Therefore nowe if thou pardon their sinne, thy mercie shall appeare: but if thou wilt not, I pray thee, rase me out of the Booke which thou hast vwritten. So likewise Paule, in the nynthe to the Romanes sayth, I would wishe my selfe to be separated from Christ, for my brethren that are my kinsmen according to the fleshe, which are the Israelites &c. meaning, that such was his affection towards them, that if it were the Lords will to glorifie himselfe by their saluation, rather then it should not come to passe:

preached at Paules crosse.

pasſe: he wiſſeth himſelfe to be eternally ſeparated from Chriſt, and ſo conſequent-lye to receyue his portion with all the damned ſoules in the dungeon of darcke-neſſe. Theſe two examples of the deare ſer-uauntes and beloued children of God, de-clare and teach vs, not onely that we muſt ſet before our eyes in all our actions, the glorie of God, but alſo preferre the ſame before all the pleasures of ſinne, yea be-fore our owne life and ſaluation: wiſſhing rather to die, and forſake willingly all the tranſitorie pleasures of this miſerable life, yea to be eternally condemned, then that the Lord ſhould be diſhonoured by our life and ſaluation. For as the glorie of God in-ſinitely ſurmoungeth the body, the ſoule, the honour, and all that belongeth vnto man: ſo it ought to be in greater price and eſtimation with vs, and muſt continually be preferred aboue all thinges, and neuer be brought into the ballance of compariſon with them. The want of which zeale to-wards the glorie of God in all our doings, and the preferring of earthly thinges be-fore heauenly, temporall before ſpiritual, as it breedeth, and nourisheth a corrupte

E.ii. maner

A godly Sermon

maner of profession: so it defileth all our counselles and workes, and carrieth vs headlong to the loue of the world, which is contrarie to the pure, vehement, and euerm-lasting loue of God. Wherefore as all the former giftes and graces are necessarie to this right maner of spirituall seruice: so also is this end, of all things most necessarily to be respected of al true Christians, according to the examples of Moses and Paule, that whatsoeuer we do, we may do it (as we are commaunded) to the glorie of God. These thinges being most truely taught, not by the vanitie and weakenes of mans reason, neither by the vncertaine and mutable opinions of men, but by y^e most faithfull and sure word of Christ, the Prophets, and Apostles, we are in no wise to wauer or doubt of the trueth hereof, but to receiue them, as they be in deede, the wordes of God, with full purpose of heart to liue accordingly. So doing we shall not onely knowe what it is to doe the Fathers will, but also haue experience thereof, in our owne selues: a thing of all other, as most rare in the world, so most chiefly to be desired. Let vs then heare in a word or two,

for

1. Cor. 10.
31.

preached at Pauls crosse.

for our further instruction; and for the cleare vnderstanding of this place, what it is to doe the fathers will. To doe the Fathers will, is in faith, hope, loue, and feare, with all maner of carefull watching, and perseuerance, to worke those things which be commaunded in the Lawe and worde, that G D D thereby may be glorified: for to doe the thing commaunded, and faile in the maner of doing, is an halfe and maymed, yea rather no seruice of God at all: to faile in both is Atheisme, to fayle in the worke, and yet to boast of the affection of the minde, and to be perswaded to haue the right maner of doing, is carnall libertie and licentious presumption. Contrarie to haue and delight in both is sound godlynesse, pure and vndefiled Religion, euen before God the Father. And therefore our sauiour Christ in the sixte of Matthewe, giuing vnto his Disciples a right and a lawfull fourme of praying, commandeth them, and in their persons all the faithfull, to desire God to giue them grace, not onely to doe the thinges commaunded, but also to obserue this right maner of doing in this petition, Thy vwill be done in earth as

What it is
to doe the
Fathers
will.

Matt. 6. 10.

A godly Sermon

it is in heauen: meaning by doing of the Fathers will, the things he hath commanded being agreeable to his will, and by saying, In earth as it is in heauen, the right maner of doing: whereby appeareth the necessitie of both these pointes, whereof we haue spoken. For he saith not, Let that be done in earth, which is in heaue, or let those things be done in earth which God hath decreed: but, Let them be done so, and in such maner, as they be in heauen: that is to say, purely, readily, willingly, zealously, reuerently, and continually, to the glorie of God, and the comfort of his people. For the will of G O D at all tymes, in heauen and in earth, yea and in hell also is alwayes done and fully accomplished, neyther can there come any thing to passe, but that onely which the Lorde hath decreed. In consideration whereof our Saviour chargeth vs in the petition, as wee haue heard, both to doe the Fathers will, which is necessarie, and also to doe it so, as it is done in heauen: the which onely maketh our ministerie and seruice acceptable vnto him.

Nowe that we see the truely and necessi-
tie

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tie of this doctrine concerning the doing of Gods will : let vs more particularly applie it vnto our selues, that we maye the better knowe whether we be the doers of the worde, and not onely hearers, which can haue no hope and assurance of saluation. And to let passe all those that swarue from the sounde doctrine of trueth, and godlynesse, as Acheistles and infidels, which haue neither workes, nor any grace of regeneration, and Iewes which are boyde of true faith in the crucified Messias, let vs examine by the rule of this trueth, all those that seeme to embrace Christe Iesus and his true Religion, as Libertines, Catholickes, and carnall Protestantes. The Libertine and carnall Protestant are by it most iustly condemned, because they haue no workes at all, neither any soundnesse of faith or Religion : but onely a false persuasion, and vaine shadowe of both, as the Apostle James teacheth in the whole treatie of his Epistle. The Catholicks, though they haue many outwarde and glorious workes to alledge for them selues, yet they faile altogether in the manner of doing : for not onely their iudgement by false

A godly Sermon

The last Tri-
dentine
Councell,
the sixt Ses-
sion and 14.
Canon.

Trid. the last,
the 25. Sessi-
on, and first
decree.

Trid. the last,
Session 14.
Cap. 9.

Triden. the
last, Session
6. Canon 15.
and 16.

doctrine is corrupted, in that they teach
that workes in parte doe iustify, that they
are accepted the better for the vertue and
intercession of Sainctes departed, that
the sacrifice of Christe his oblation onely
washeth away sinnes committed before
Baptisme: Lastly that a temporall punish-
ment heere and in Purgatorie, can satisfie
and sufficiently recompence that transgres-
sion, whereby the perfecte Lawe and infi-
nite Justice of God is broken: but also they
sayle in all those poyntes, which we have
taught to appertaine to the right maner of
doing the Fathers will. Touching faith,
they teach and beleue that it is a poynt
of humilitie, contrary to presumption, to
waue and doubt of our saluation. And
therefore calling vpon God in this ma-
ner, they shall neuer receive any thing at
his hand. Touching a steadfast hope, which
onely looketh vnto Iesus Christe the Au-
thor and finisher of our saluation, and that
glorie which he hath purchased for vs in the
presence of his Father, they can neuer haue
it: both because their faith is waivering,
from whence this hope must proceede, and
also because they holde and teach that there
be

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be other places then heauen for the soules
of men to rest in after this life. Touching
loue and charitie, which principallie re-
spect the saluation and profite of our bre-
thren: doe they not most vncharitably, and
flatly against the edification of the Church
of G. D. D., (which in all publike actions
vnder paine of damnation must be regar-
ded) teach and beleue, that ignorance of
Gods religion is the mother of deuotion:
doe they not reade the word, pray, and giue
thankes in a strange language, and vn-
known tongue: doe they giue (which is
not theirs to giue) absolution from sinnes
of meere loue, and not for money? Final-
ly, doe they bere, grieue, torment, perse-
cute, and burne the bodyes of Gods
Saintes, after two or thre light confe-
rences, and disordered examinations, be-
cause they loue their bodyes, and the sal-
uation of their soules? No verely, these
things rather doe manifestly declare, not
onely that they are destitute of charitie to-
wards men: but also of pure loue towards
God. For he that sayeth he loueth God,
and hateth his brother, he is a liar: for how
can he that loueth not his brother, whome
he

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he hath seene, loue **G D D** whome hee hath not seene? As for the true feare of God, howe can it be in them, seeyng that they holde that Gods eternall wrath against our sinnes, eyther past, or to come, can iustly and sufficiently be appeased by tryfling pardons, and bulles giuen of mortall men: and to be short, considering that they teach that all sinnes following baptisme must be purged, not by the blood of Christ, but be counteruailed, and so removed by good workes, as they falsely terme them, or pardons and absolutions of sinfull men, or equall punishment here in earth or in purgatorie: the **L O R D** forgive them, they know not where. Lastly, for carefull watchefulnesse to retaine all the foresayde graces, howe can it be in them, seeyng they are voyde and destitute of these gracious giftes of **G D D**: If therefore they haue anye (as in deede they haue much) it is not, neither can bee for these thinges: but to maintayne and increase their vsurped power and authoritie of both the swordes. And therefore knowing euerye man to be by the instinct of nature giuen to acknowledge **G D D**,
and

Evident. the
last. Session
as in the de-
bate concer-
ning purga-
tory.

preached at Paules crosse.

and with some kinde of watchefulnesse to
serue him, they haue out of the follye and
vanitye of their owne braynes, drawne out
a kinde of seruice, which standeth onely
in outwarde ceremonies, and bodily ex-
ercises, wherein they haue bene, and are
very watchefull : as in saying certeyne
number of masses, prayers, viriges, and
such like, in doyng of penauice, goyng on
pilgrimage, vsing of holy water and holy
bread, offeringes, carnall fastinges, crof-
singes, anointinges, with infinite moe of
the same soyce. All which inuentions of
men are directly contrary to that worship,
which our Sauour Christ witnesseth to
consist in Spirit and trueth, and therefore
iustly condemned. For if bodily exercises
which may be well bled, are neither profi-
table of them selues, neither anye parte of
the worshippe of God : doe we not iustlye
abhoire and detest the traditions which
are after the commaundements and doc-
trines of men ? And nowe as it is cer-
taine, that they fayle in these thinges, so
also in the ende, whereby all our actions
must be measured and esteemed. For in
that they ascribe righteousnesse in parte to
theire

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Rom. 3. 27.

Eph. 2. 8. 9.

their workes which they haue done, they may with as good reason challenge a part of the glory of their redemption: whereby the Lord of necessitie must be robbed of his honour, to whome belongeth all glory and dominion. Thus much I haue spoken on- ly of skilful, malicious, and obstinate Pa- pists, not of the poore ignorant ones, which neither haue knowen the trueth, neither haue their conscience set & fixed in heresie. Albeit I dare affirme that neither these, neither any other obstinate and wilfull he- retike, or ignorant person, doeth or can doe the Fathers will: Because as heresie is strong to cōdemne: so ignorance is blinde, and causeth vs to fall into the pit of conde- nation.

Seeing therefore that this doctrine of our Saviour Christe condemneth A- theists, Infidels, Iewes, Libertines, Pa- pists, and al other sects of heretikes, igno- rant persons, & euery one that is not of the true Church of God, we had neede with all care and studie to trie and examine the very bottome of our heartes, and rippe vp all the inwarde and secret corners of our consciences, least we also be iustly reprob-

ued

preached at Payles crosse.

ued and condemned by the same. For assuredly we must all in the day of iudgement be tried, and made known to the worlde by the practise of this doctrine, to the glory of God, & the comfort of our owne hearts, whether we haue truely tasted of the gifte of God in Christ, or no? but if we do content our selues with the shadowes of inward godlynesse, as with the outward vble of Baptisme, and the Supper of the Lorde, with lippe seruice, and such external kinde of profession, denying the power thereof in our heartes, and workes: wee deceyue our owne heartes, we deprive our soules of the ioyfull fruition of Gods presence, and walke, as fast as can be, towards the place of darkenesse and endelesse destruction. For this is the doctrine of the Sonne of God, Not euerye one that sayeth vnto me, Lorde, Lorde, shall enter into the kingdome of heauen, but he that doth the will of my heavenly Father, which is in heauen. Goe to then, you carnall and worldly Protestants, that saye, Lorde, Lorde, God be prayesed, and God be thanked for all his giftes &c. I demaunde this of you in the person of Christ, whose seruant

A godly Sermon

want I am though most unworthie, shewe
me this your fayth, and professed religion
by your woorkes, and iustifie it before me &
the Church of God. For was not Abra-
ham our father iustified through woorkes,
when he offered Isaac his sonne vpon the
altar? Was not Rahab the harlot iusti-
fied through woorkes, when she had recey-
ued the messengers, and sent them out an-
other way? Knowe therefore for a certein-
tie, all you that professe the feare of God,
that fayth professed without woorkes is
dead: Yea as the bodie without breath: so
fayth without woorkes is cleane dead, and
therefore but a shadowe of the true fayth
which woorketh by loue. But ye wyl
say, We knowe and beleue that Christ
is the Sonne of God. What then? the
devils beleue also, tremble, yea and con-
fesse, **I E S U S** wee knowe, and Paul
wee knowe, but who are yee? Yea, but
wee by Baptisme, and the Sacrament of
thankesgiuing, are become the professours
of Christ. Was not Judas a professour
also, yea a preacher and a worker of mira-
cles? But wee are no enemies and per-
secutors of Christ, as he was. No more
were

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were those dispersed Christians to whome James mytte, say they suffered manye troubles for the outwarde profession of the trueth: whome notwithstanding he condemneth for want of workes.

These thinges therefore are but clokes of hypocrisie, and wordes of lyes, whereby Satan carryeth away manye from the wayes of godlinesse and life, into the pathes of wickednesse and destruction. It is not then the outwarde shewe of Christianitie, in countenaunce, worde, and worke, that auayleth any thing, but onely a newe creature in Christ. In consideration whereof, I heartily desire and beseeche you all, from the hyghest unto the lowest, both to flye this damnable corruption of worldly and carnall men, and to giue all diligence to keepe and obserue this heauenly manner of doing the Fathers will. Take vnto you aboue all thinges sayth, ioyne vnto faith, hope, vnto hope, loue and brotherly kindenesse, vnto brotherly kindenesse, reuerent feare of the Maiestie of G D D, vnto a reuerent feare, a continuall and carefull watchfulnesse in all good workes. For if these be amongst you,

2. Cor. 5. 17

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Chaderton, L.

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you, and abound more and more according to the measure of the gift of **Christ**: they will make you that ye neither shall bee idle, nor unfruitfull in the profession of **Christ** and his Gospel. But he that hath not these thinges, what face and countenance so ever he carrieth of religion, wisdom, learning, and vertue, he is blinde, and can not see farre into the myserie of godlinesse, or els hath through ingratitude altogether forgotten, that he was purged from his olde synnes.

Seeyng then by this meanes, not onely an entring shall be ministred vnto you, into the everlastyng kingdome of our **Lorde** and **Sauour** **I E S U S Christ**: but also your effectuall calling, and eternall election shall be fully ratified vnto your owne heartes and consciences, so as you maye knowe perfectly that nothing can separate you from the loue of **G O D**: if there be any consolation in **Christ**, if any comfort of loue, if anye fellowshippe of the **Spirit**, if anye compassion and mercie, thinke on these thinges which you haue now heard, fulfill these things, and you that

never

preached at Paules crosse.

neuer fall, but the God of peace shalbe al-
wayes with you, neither shall the comfort-
er euer depart from you. But peraduen-
ture some will say, O Lorde, who is able
for these things? In deed in respect of man
it is vnpossible, but wth God as all other
things, so this is possible, and hath bene by
his power wrought in man. For doeth not
the holy Ghost witnes of Dauid, that he 1.Sam. 13.
was a man according to Gods own heart? 14.
of Hezechia, that he did vprightly in the 2.King. 18.
sight of the Lord, according to al that Da- 3.
uid his father had done? of Iosia, that he 2.King. 23.
turned to the Lorde with all his heart, and 25.
with all his soule, and with all his might,
according to all the lawe of Moses? of
Zacharie and Elizabeth his wife, that they Luke. 1. &
were iust before God, and walked in all the
ordinances of the Lord without reproofe?
of Nathanael, that he was an Israelite in Iohn. 1. 47.
deede, in whom was no guile? of the Cen- Mat. 8. 10.
turion, that there was not the like sayth
in Israel? of Anna, that she liuing a wid- Luke 2. 37.
dowe foure score and foure yeeres, went
not out of the Temple, but serued God in
fasting and prayers night and day? finally
of all the primitive Church both men and
F. i. women,

A godly Sermon .

Act. 2. 46.

women, immediatly after the ascension of Christ, y they continued w one accord in y Apostles doctrine, & felowship, in breaking of bread, in prayers & supplications, eating their meate together w gladnes & singlenes of heart, prayling God, yea y the multitude of them y beleued were of one heart, and of one soule, neither any of them said y any of y which he possessed was his owne: but they had all chings common: Wherefore seeing we are compassed with so great a cloud of witnesses, of kings, of Prophets, of Jewes, of Gentiles, of men, of women, which haue serued the Lorde in this right maner of doing: let vs also cast away euery thing that presseth downe, and the sinne that hangeth so fast on: let vs runne with ioye & paciencie in this straight race which is set befoze vs, without wearines and fainting. For doubtles y want of those things, ioyned with the practise of the contrary vices, are the causes of all the punishments of God, that are or haue bene in the world. For whence commeth warre, famine, pestilence, translation of Monarchies & Kingdomes, ouerthrowes of families, Townes, Cities, & whole Countries: but from this, that

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that we doe not the will of our heavenly father, as it is done in heauen: For want whereof, we that liue nowe in this peaceable land flowing with milke and hony, and in the light of the Gospel shining vnto vs, for the space of twentie golden yeeres, are of all other most inexcusable. For who can tell & repeate the warnings, whereby God in mercie hath called vs to repentance, and reformation of our liues: But who hath shed forth as yet the Christian teares of repentance: Not foure yeres agoe, y^e Lord did as it were with his owne hand set a starre in the heauens, whereof the wisest Astronomer that liueth, can giue no reason. Since that, we haue bene admonished by a great and strange Comete in the ayre, by earthquakes, inundations of waters, all which signes & foreshewers of Gods wrath are returned to him again, as being vnable to mollifie our stony hearts, that we might turne vnto the Lord. Onely his glorious Gospel abideth with vs: but alas it grieueth me to consider howe litle place it findeth in our hearts: how carelessly receiued, and how generally by y^e life & conuersation of Christians, it is defamed & discredited:

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so that I greatly feare that within short
time, it also will depart from vs, and by the
commaundement of God goe vnto a peo-
ple, which shall (as the Thessalonians did)
receiue it, not as the word of men, but as it
is in deede the worde of God. Well in the
meane time, for the better auoyding and
turning away y^e iudgements of God which
hang ouer our heads, namely this present
plague, whereby the Lorde in mercie hath
visited this Citie: I am to request in the
Lords behalfe the right honorable, the
Lord Maior of this Citie, and the reuerend
Father the Bishop, that they would ispyne
together in gathering together y^e people,
and calling a solemne assemblie, and sanc-
tifying a generall and publicke fast, accor-
ding to the commaundement of God, and
the necessitie of this present time. This du-
tie and christian exercise is the rather to be
done, least our English Church for want
thereof, may through ignorance iudge it ei-
ther altogether vnnecessarie, or not much
materiall. But if this cannot be obtained
to be done in a publicke & solemne maner,
with all zeale and feruentnes in prayer
and hearing the worde of God (which I
most

Ioel. 2. 16.

17.

preached at Paules crosse.

most heartily wishe and desire) then I doe
admonishe euery one priuately, both to vse
this, and all other good meanes to turne
from vs, and this Citie, all those punish-
ments which our sinnes haue most righte-
ously deserued. For it is not the cleane kee-
ping, and sweeping of our houses and
streetes, that can driue away this fearefull
messenger of Gods wrath, (albeit as I ap-
proue these lawfull ordinarie meanes: so
I mislike the desperate tempting of God
which I heare to be in some) but the pur-
ging & sweeping of our consciences from
all the stincking filthe and drosse of sinne,
deliuereth from the feare and perill of all
euill, and maketh vs pure and holy vessels,
meete for the holy Spirit of God to dwell
in. If you will imploy all your labours,
studies, and cares hereunto, and offer vp
this sacrifice of praying, fasting, preaching,
and thanks giuing, euen from the morn-
ing vnto the eueing, according to the
example & godly practises of our fathers
which haue gone before vs: who know-
eth, deare brethren, yf the Lorde will re-
turne and repent and leaue a blessing be-
hind him, euen the precious treasure of his

f. iii.

glozious

A godly Sermon

glorious Gospel which now we haue, and the benefit of helth which as yet we want: But if this exhortation and request shall fall to the ground, and bring forth no fruit, as commonly the woorde of God doth amongst vs, (such is the hardnesse of our stomie heartes) then your sinne lieth at the doore, and abideth, but my dutie, though in great weakenesse and feare, is discharged. Nowe therefore I commend vnto you, both this speciall and singular woork of publike and solemne fasting, and all other godly woorkes, with faith, hope, loue, feare, and watchfulnesse, wherein consisteth the syncere doing of the Fathers will: desirynge and beseeching you all to receiue, approue, and fulfill them vnto your liues end, that you may enter most ioyfully into the kingdome of heauen.

Thus much by good occasion I haue spoken, concerning the two sortes of professors: nowe I am to speake by order, of the Apologie & defence of the former sort, for the auoyding of the finall sentence of condemnation, conteyned in these wordes: Manie will say vnto me in that day, Lorde, Lorde, haue we not by thy Name prophesied,

The second
part of the
text.

preached at Paules crosse.

ciēd, and by thy Name cast out deuils, and by thy Name done manie great workes? In these wordes Christ bringeth in not the vnlearned, but the learned and those that seemed to be the chieffest, and best professors of the Gospell, reasoning with himselfe, touching the matter of entring into the kingdome of heauen. They alledge for themselves two principall and worthie workes, not common vnto all, but almost proper and peculiar gifies to the Ministers and Apostles of Christ: that is to saye, preaching the word, ment here by prophecie, and working of myracles, vnderstoode by casting out deuils, and doing many and great workes. It may seeme strange and marueylous in our eyes, that those which can in trueth alledge for themselves these two workes, shoulde be secluded from the kingdome of heauen, seeing that of preachers it is witnessed, that because they turne many vnto righteousnesse, they shal shine as y^e starres for euer & euer: of others, that whosoever shal giue vnto any of y^e disciples of Christ, in his name, but a cuppe of colde water to drinke, that he shall not lose his rewarde.

The defect
of the best
sort of fa-
ned pro-
fessors.

Dan. 12. 3.

Mat. 9. 42.

Mar. 9. 41.

¶ iiii.

Againe,

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Againe, seeing that of all workes of loue and compassion, these two in our iudgement are without all comparison the chiefest: for what greater loue can any man shewe towardes the soule of his brother, then by preaching to deliuer it from the kingdome of darknes, and translate it into the kingdome of light: or what greater loue can there be shewed towardes his body, then to cure it from all infirmities, yea and that which is marueylous, to deliuer it from the possession of devils: notwithstanding we see by the answer of our Saviour Christ, that these workes, and therefore al other which be of lesse value, are insufficient defences, either to alledge vnto Christ for the auoyding of the sentence of death: or to perswade our owne consciences that we are beloued of God; according to our former doctrine. For albeit they be necessarie for diuers and sundry causes before mencioned, yet they containe no part of that pure obedience, which by Gods spirit is wrought in all the true members of Christ. What then is that, which maketh preaching and all other workes acceptable vnto God, and profitable for y comfort and
saluation

preached at Paules crosse.

saluation of the doer, seeyng the workes
themselves shalbe reiecte? Surely to an-
swer in one word, it is the maner of doing:
whereof we haue spoken before at large.
In consideration whereof, blessed Paule
doeth iustifie his preaching, not because he
did preach, (for woe be vnto me, sayth he, if
I preache not the Gospell) but because he
observed the ryght maner & order of prea-
ching. The which maner, so farre forth as
I can see and gather, concerneth either the
utterance of true doctrine, or the affection
of y^e minde whence it procedeth. For the ut-
terance, he witnesseth that Christ sent him
to preache the Gospell, not with wisdom
of wordes: yea that it pleased God by the
foolishnesse of preaching to saue them that
beleue. Agayne, he reioyceth that he came
not with excellencie of wordes, or of wise-
dome, shewing vnto the Corinthians the
testimonie of God, and also that his worde
and preaching stode, not in the intyng
speache of mans wisdom: but in playne e-
uidence of the Spirit and power, that the
faith of the hearers shoulde not be in the
wisdom of men, but in the power of God.
And to shewe in what wordes he spake the
- Gospell

1. Cor. 9. 16

The right
maner of
preaching
respecteth
utterance, &
the inward
affection.
Act. 20. 24.

1. Cor. 1.
17. & 21.

1. Cor. 2. 1.
4. & 5. vers.

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- Gospell of God, and who was the author & teacher of them: he sheweth playnly in another place, saying, Which things also vve speake, not in the wordes which mans wisdom teacheth, but in the words which the holy Ghost teacheth, comparing spirituall things vvith spirituall things. For as the doctrine and foundation of our redemption is altogether heauenly, and spirituall: so ought those that be buylders thereupon, to buylde after a heauenly and spirituall maner: as the Apostle teacheth in another place, comparing this heauenly man to golde, siluer, and precious stones, and the contrary to tymber, haye, and stubble, in these wordes: If any man buylde vpon this foundation, golde, siluer, precious stones,
1. Co. 2. 13. 13. tymber, haye, or stubble, euery mans worke shalbe made manifest: for the day shal declare it, because it shall be reuealed by fire: and the fyre shall trye euery mans woorke of vwhat sorte it is. Wherein we see howe necessarie a thing it is for vs, that be preachers and diuiders of the worde, not onely to looke vnto the foundation of our doctrine, which is Christ: but also to the maner of utterance, because that also must be tryed

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tryed and examined by the holy Ghost:
as golde, silver, &c. are tryed by the fire.
Therefore Paule in great boldnesse,
and authoritie speaketh on this maner
to the Corinthian preachers, But I will 1. Co. 4. 19.
come to you shortly, if the Lorde will,
and will knowe, not the speache of
them which are puffed vp, but the pow-
er. For the kingdome of God is not in 20.
worde but in power. Whereby as hee
would condemn their speache and ma-
ner of utterance, which delyghted the
eare, hauing no power or strength to
weaken and vnloose the holde of sinne
and Satan in them: so he would com-
mend vnto them that maner of utterance,
which shoulde least sauour of carnall wise-
dom, and haue greatest power to turne the
hearts of the hearers vnto God: and as the
Apostle doeth saye of himselfe, that he vs-
ed no such maner of teaching, neyther any
flattering wordes, as it is in the fyrst Epi-
stle to the Thessalonians: So he doeth 1. Thes. 2. 5.
most carefully commende and bequeath it
vnto Timothie and Titus his two sonnes 2. Tim. 1.
in the fayth: and in them to all other mini- 13.
sters, as a faithfull treasure for y^e edification
of

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1. Tim. 4. 7. of Chřistes body, forbidding them to gyue heede vnto fables & genealogies, or to profane, and old wīues tales, bayne babblings, and oppositions of science falsely so called, and contrarily commanding them to stape such things, to speake and exhort with all authoritie, & to studie to shewe themselves approued to God, and workemen that need not be ashamed, and finally to deuide the word aright. This kinde of preaching touching the vttering of the worde, diligently obserued of Paule, and faithfully committed to his schollers, ought with great care and diligence to be obserued of all the ministers of God: that the faith of the hearers may stande in the power of the Spirit and trueth, & not in the weakenes of the swelling wordes of mans wisdom. But alas, who preacheth thus? nay who doeth not iudge this kinde of preaching to be boyde of learning, discretion, & wisdom? Wherefore many doe stuffe their sermons with newe deuised wordes, and affected speeches of vanitie, not being cōtent with the wordes which the holy Ghost teacheth. Many with vnnecessary sentences, prouerbes, similitudes, and stories collected out of the writings

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things of prophane men : many with curious affected figures, with Latine, Greeke, and Hebrwe sentences, without any iust occasion offered by their texte, with multitudes of humane authorities, and diuers opinions of men, in whom there can be found neither certaine rule of trueth, neither constancie in iudgement, and therfore very vnfitte to be admitted into that place as speakers, wheras the fearefull & mighty voyce of God, hath straightly charged all people to heare his welbeloued Sonne, saying, This is my welbeloued Sone, heare him. Many with stagelike gestures, curious pronounciation, and such other actions that are very vnseemely for these men, which haue taken vpon them before God and his Angels, to preach and publish vnto his people the Gospel of Christ crucified. I would to God that all the ministers of this lande, in this poynt could put on this affection of S. Paule, fully to purpose with themselves to knowe nothing amongst their hearers, saue Iesus Christ, and him crucified. So we shoulde not onely cast aside this bayne, corrupt, & vnprofitable maner of diuiding the worde of trueth: but also banishe out of our

1. Cor. 2.2

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our heartes the desire of all such popular prayse, and commendation. But to let passe the utterance of speache, lette vs come to the affection of the minde: the generall disposition whereof I touched briefly before, to witte, that we shoulde laye aside all desire of shewe of humane knowledge, and purpose onely to reioyce in the knowledge of Christ crucified: the particular affections, required to make our prophesying or preaching acceptable vnto God, as they are commaunded in diuers and sundrie places of the wordes: so the Apostle reioyceth, that he obserued in a good conscience this heauenly kinde of preaching. In the first chapter of the first Epistle of Peter, the holie Ghost commendeth vnto the ministers of Christ, an earnest care, a willing heart, a ready minde, a zealous desyre to become en-

. Pet. 5.2. samples to their flockes, saying, Feede the flocke of God vvhich dependeth vpon you, caryng for it not by constraynt, but willingly: not for fylthie lucre, but

3. of a readie mynde: not as though you vvere lordes of Gods heritage, but that yee may bee ensamples to the flocke.

Also

preached at Paules crosse.

Also our Sauour Christ the chiefe shep-
hearde of the flocke , as appeareth in
the tenth of Matth. Gospell, sending out Matth. 10.
his Disciples to the lost sheepe of the
house of Israel , chargeth them wholly
to depende vpon him , to gyue freely with-
out respect of filthie lucre , to feare no-
thing in the execution of their office , to be
fully resolued in their mindes to lose their
lyues for his sake : finally to keepe them
selues in all respects pure , and innocent
as doves. Whereunto agreeth that com-
mandement of Paule to Timothie , tou-
ching the ordination of Ministers, where-
by he teacheth , that euery minister ought
to be watchfull , sober , modest , louers,
harbours , a louer of goodnesse , wyle,
ryghteous , holy , temperate , and vnrepro-
uable. So that by these precepts and com-
maundementes it euidently appeareth,
with what care of the flocke , willingnesse,
and readines of minde , desire by example
to edifie , boldenes of heart , confidence in
God , loue of Christ and his sheepe : with
what full purpose with losse of lyfe to
perseuer vnto the ende , and lastly with
what contempte of all worldly prayse,
and

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and with what zeale of Gods glorie, euery minister ought to approue his ministerie vnto Christ, & the consciences of his flock. But if we wyl see these preceptes put in vye and practise, let vs diligently marke the lyfe and conuersation of the Prophets and Apostles, especially of Saint Paule: (who as he was the chiefest in worke, so the playnest in declaration hereof,) and compare in euery particular his behaviour in the execution of his ministerie, with ours.

1. Co. 9. 16. He sayeth, Though I preache the Gospel, I haue nothing to reioyce of: for necessitie is layde vpon mee, and vvoe is
17. vnto me, if I preache not the Gospel. For if I doe it vvyllingly, I haue a rewarde: but if I doe it agaynst my vvyll, notwithstanding, the dispensation is committed vnto mee. But which of vs doeth not reioyce and is glad, when he hath preached a fewe sermons with lykynge and prayse of mortall men? What dumme dogge doeth terrifie his owne heart from sinne, with this woe agaynst him selfe for not preaching the Gospel? or who doeth not for lucre, feare, and prayse of men, rather then willingly & of a ready mind, feed the poore flocke

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flocke of Christ: Paul, though he was free
from all men, yet he made him selfe seruāt ^{1. Cor. 9.}
vnto all, that he might winne the more: vn- ^{19. &c.}
to the Jewe he became a Jewe, to them
that were vnder the lawe, as though he
were vnder the lawe, to the weake he be-
came as weake, and in deede he was made
all things to all men, for the Gospels sake,
that he might be partaker thereof. But
where is that Minister amongst vs, which
through loue humbleth him selfe, and bea-
reth with y^e infirmities of ignorance, lacke
of knowledge, wisdom, and discretion in
his flocke and felow brethren: May which
of vs with Paul beateth downe his bodie, ^{1. Cor. 9.}
and bringeth it into subiection, lest in prea- ^{27.}
ching to others he him self become a casta-
way: the Lord pardon vs this our offence.
For I feare me, the care we haue of our
mortall bodie, farre surmounteth y^e care
we haue of the saluation of our selues, or of
our brethren. Paul did please all men in all ^{1. Cor. 9. 10}
thinges, not seeking his owne profit, but ^{33.}
the profit of many, that they might be sa-
ued: but as for vs, though many I graunt
doe please all men in all thinges, yet they
seeke their owne profit and gaine, not the
G. i. profite

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2. Cor. 4.
1. 2.

2. Cor. 6. 7.

profite of any one that he might be saued. For in deede they make marchandize of the worde of God, they are couered with the clokes of shame, and walke in craftinesse, they handle the worde of **G D D** deceptfullye, preaching them selues and not Christe Iesus the Lorde, nor them selues the seruantes of his people: and that which is most lamentable of all, they gyue great and iust occasion, why the ministerie of reconciliation shoulde bee euill spoken of and despyled. Contrarywise Paule, he spake of Christe as of syn- ceritie, as of God in the sight of God, he cast of the clokes of shame, and walked in declaration of the trueth: he approued himselfe to euery mans conscience in the sight of **G D D**, he preached Christ Iesus the Lorde, himselfe a seruant for Iesus sake: and to conclude, he gaue no occasi- on of offence in any thing, but in all things approued himselfe as the minister of God, by the worde of Trueth and by the power of God. Seeing therefore many of vs be fallen away from our first loue, and for- mer zeale, and haue embraced this present worlde, which (yf the Lorde be not more
merci-

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mercifull) will choke in vs all the graces
of **G D D**: we had neede to looke vnto
our selues betimes, and to frame our
selues according to the example of this
blessed Apostle, in the carefull and syn-
cere dispensation of our ministerie, least
our preaching bee (though profitable to
others) yet damnable to our selues.
Moreouer Paule was gentle towarde **1. Theſ. 2. 7**
his flocke, as a Nurse cherisheth her **& 11.**
chilozen, exhorting and beseeching them
as a father, teaching openly, and through **A. 20. 20.**
euery house, keeping nothing backe that
was profitable, but shewing vnto them
all the counsell of God: and to shutte
vp all in one worde, he was verie rea-
die, and willing to deale vnto them, not **1. Theſ. 2. 8**
the Gospell of God onely: but also his
owne soule because they were deare vnto
him. Beholde here in Paule, as in a most
cleare glasse, a perfect paterne of a good
and faythfull seruant of God: and on the
other side our miserable imperfections,
and sinfull degeneratmg from the same.
This kinde of preaching is that onely
wherein we may reioyce, which is accep-
table to God, profitable to his Church,

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comfortable to the speaker. This is that true and perfect paterne of preaching, which Paul committed to Timothie, both in respect of the utterance, and of the disposition of the minde, which he chargeth to be kept and obserued, that he might be an example to them that beleue, in worde, in conuersation, in loue, in spirit, in faith and
2. Timo. 1. in purenes, saying, Keepe the true paterne
13. of the wholesomewords, which thou hast heard of me in fayth, and loue which is in
14 Christ Iesus. That worthy thing which was comitted to thee, keepe through the holy Ghost, vvhich dvvelleth in vs. And to Titus, Aboue all thinges shevve thy selfe an
Tit. 2. 7. example of good vvorkes, vvith vncorrupt
8 doctrine, vvith the vvholesome vvoorde vvvhich cannot be reprovued. This is that which though we alledge in the last daye for our selues, we shal not be disliked or reiected. But alas our kinde and maner of preaching, whether we regarde the utterance of speach, or affection of our hearts, both farre differ from this, nay it is almost cleane contrary to it: for it giueth no life to those which are dead in sinne, it hath no power to strike in sunder, or to vnloose the
holde

preached at Paules crosse.

holde of sinne, no sharpenesse to cutte a
sunder the cordes of wickednesse, it can not
enter to the diuiding a sunder of the soule
and spirit, the ioyntes and the marowe, nei-
ther can it discerne betweene the thoughts
and intentes of the heart: and why? our
woordes are of our owne making, and not
such as the Spirit of God teacheth: our
matter for the most part is the deuises of
men, the dispositiō of our hearts prophane,
worldly and carnall, our intent and pur-
pose is to get honour, and worldly pre-
ferments. No maruayle therefore though
our labours be cursed, and not blessed, and
wee our selues in the day of iudgement be
reiected: for as I haue taught before, it is
not the worke done, but the maner of do-
ing, that pleasech our heauenly Father. So
that those onely which preach the worde in
faith, hope, loue, feare, and all maner of
watchfulnesse, in season and out of season,
being ready as to deale vnto y people the
Gospel of God, so also if necessitie require,
their owne liues for y confirmation of their
flocke: those I say onely shall reape y fruite
of their labours, with great ioye and glad-
nesse, euen eternall lyfe, wherein they shall

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shine as y^e starres of heauen. As for others, who haue in preaching the worde sought themselves, their owne praise and commoditie, hauing litle or no care of Gods heritage, that it might be saued: (of which sort be those whereof I haue already spoken a litle before) though they say in the day of iudgement, Lorde, Lorde, haue we not prophesied in thy Name, yet they shalbe sent away to their owne place of punishment, as workers of iniquitie. If then the outward worke of preaching, which is so profitable vnto the Church for the saluation of soules, shalbe reiected, being separated from the pure maner: who dare alledge casting out of deuils, and the working of great miracles which onely appertaine to the safety of body: Let not therfore the Papists reioyce, though they were able to confirme euery point of their religion by a great miracle (whereas in deede they are not, except we will iudge their baine forged miracles to be done by the finger of God:) for yf these myracles be separated from the true maner of doing the Fathers will, the dooers themselves are but workers of iniquitie, as Christ most truly

preached at Paules crosse.

truely termeth them in the verse following: and therefore so farre from being iustified by these, or any other workes of charitie, being separated from the true maner of doing, that thei shalbe vnto them sufficient matter of condemnation. Well, it is neither preaching, nor working of miracles, that can deliuer the preacher or any other from the sentence of death in that day, neither any other, which proceedeth not from the right maner of doing the Fathers will. But in asmuch as the wicked ones, which beare the shewe of Christianitie, may both in the outwarde worke, and in a certaine maner of doing, come verie nere vnto the acceptable doing of the Fathers will, which in appearance they do be-
rie much resemble: it shalbe verie profitable to serch a litle deeper, if by any meanes we can finde how many, and what be those gifts which the wicked, ouer and besides these, may alledge for themselves, because thei are comon to them with þ godly. It is certain by þ doctrine of our sauour Christ in þ Gospel of Matthew, Mark & Luke, þ the wicked may willingly heare, vnderstand, ioyfully receyue, & professe þ worde,

How nere
the wicked
may come
to þ waies
of þ godly.

Mat. 13. 20.

Mar. 4. 15.

Luk. 8. 11.

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Act. 8. 13.

yea indure for a season, & falsely perswade them selues to beleue. So is it witnessed of Simon Magus, that he hearde Philip preaching, vnderstood him, ioyfully receiued his doctrine, and that he beleued, was baptized, and continued with Philippe: in these wordes. Then Simon him selfe beleued also, and vvas baptized, and continued vvith Philippe, and vvondered vvhen he sawe the signes and great miracles that vv ere done. Notwithstanding Peter affirmed to his face, that he had no parte nor fellowship in that businesse: because his heart was not ryght in the syght of God, but full of gall and bitternesse, and that he was in the bonde of iniquitie. Howe- ouer they may relieue and succour, greatly and highly esteeme of the ministers of Christ, thinking nothing to deare for them: So Paule witnesseth of the Galatians, saying, And the triall of me which was in my fleshe, ye dispised not, neither abhorred: but ye receiued me as an angel of god, yea as Christe Iesus. What was then your felicity? for I beare you record, that if it had bin possible, you would haue plucked out your oovn eyes, & haue giuen the vnto me.

Gala. 4. 14.
15. 16. 20.

Per

preached at Paules crosse.

Yet they afterwarde, as it followeth in the
same place, esteemed him as an enemye, in
somuch as he sayeth he doubted of them.
Againe, they may abstayne from euill, and
do the outward works of charitie, wherby Math. 23.
they seeme very ryghteous vnto men, as
did the Scribes & Pharises: they may giue
their goods and landes vnto the church, as 1. Co. 13. 3.
did Ananias and Saphira: they may bee Acts. 5. 1. 2.
lightned with the knowledge of the trueth,
taste of the heauenly gift & the good worde Heb. 6. 4.
of God, and the powers of the worlde to
come, and be made partakers of the holie
Ghost, and yet fall from the grace recey-
ued, as it is in the 6. and 10. chap. to the He-
brewes: Finally, they may suffer banishmēt
and persecution for the outward profession
of the trueth, yea they may do all the out-
ward works in seruing of God, & helping
their neyghbour, which the godly doe: but
when the question shall be demaunded of
Christ, who in deede and in trueth is his
brother, sister, and mother, he wil answere,
Whosoeuer shal do my fathers vwill vvhich Mat. 12. 50
is in heauen, the same is my brother, sister
& mother. Now seeing how farre sinners
and vngodly men may resemble the deare
children

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A godly Sermon

children of God, & yet be boyde of the graces of regeneration: let vs looke into our selues, into our hearts, cōsciēces, & whole maner of our life, that we may see & know in all our actions, wherin we differ frō the wicked, & how we do our Fathers wil: for it behoueth euery true Christian, cōstrained with y^e loue of Christ, to do all these works before mencioned, in constant faith, in sure hope, in pure loue, in reuerēt feare, in great care & study to please God, in zeale of gods glory, & tender loue of his brethren, with ioye in the holy Ghost, with a resolved purpose without wearines & fainting to cōtinue vnto the end, knowing that those only shalbe blessed, which shal continue vnto the ende. This is our liuing, holy, & acceptable sacrifice vnto God, & this onely is our reasonable seruing of him: wherin whosoever continueth, shal neuer perish, but be trāslated frō death to life. If we wāt this, though we heare often, knowe much, speake neuer so wel of y^e Gospel, make neuer so much of preachers, & reioyce for a time in y^e trueth: yet I say, if this faith, hope, loue, feare and watchfulnes be absent, we are bastarves & no children, hypocrites, no Christians, for
whome

preached at Paules crosse.

whome remaineth nothing, but a fearefull looking for of iudgement and violent fire, which shal deuour al þ aduersaries of God and his trueth. I speake this not to discourage any, or to driue the weake consciences into distrust: but to awake the slouthfull, & to terrifie the proude, secure, & presumptuous protestants, & also to stir vs al vp to a more vigilāt care in working our saluatiō. How necessary this is to be preached & vrged, the ignorāce & error of many, the want of loue & feare of God in this land & citie, doth sufficiently witnes. I therfore, to make an end of this matter, cōmende this doctrine from Iesus vnto you all, beseeching you for the mercies of God, to receyue it into your soules, to beleue it in heart, to cōmend it in word, diligently to practise it in life, & with al your strength & might to maintaine and defende it, against all aduersarie power of Satan and his ministers.

The answer of Christ in the verse following, containeth two points. First he denieth these men to be his seruants: Secondly he sendeth them away, & banisheth them for euer out of his presence, saying, And then I will professe to them, I never knew

The answer of Christ.

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knew you: meaning by knowing, acknowledging. For the Greeke worde (ἐγνων) signifieth, not onely a bare knowledge of a thyng, but an acceptation or approouing, which we call acknowledging, so that it is all one as if he shoulde say, Albeit you haue by prophesying, & working miracles, professed your selues to be my seruants, & called me Lorde and Master: yet because you did not those things which I commanded you, I did neuer acknowledge you to be my seruants, & now I do professe vnto you the same. O what a terror, and grieve of heart is this, to heare the Sauour of the world, in whom onely there is hope of mercie and lyfe, to denie and openly professe, that hee neuer acknowledged vs to be his seruants: The seruaunt to be forsaken of his louing Master, the subiect of his godly Prince, the childe of his naturall parents, the wyfe of her deare husband, is matter of vntolerable grieve and deadly sorow: But for a man to be forsaken of the Redeemer of mankind, and that openly in the presence of all creatures, without hope of recōciliation, whose heart doeth not quite faile him, and melte away, euen to thinke therof: O then what
a hell

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a hell of tormentes shall it be to the soule,
eternally to feele it: Go to then, you yong
and desperate ruffians, you carnall & licen-
tious Protestantes, reioyce in your youth-
full and wanton pleasures, cheare your
hearts in the dayes of your vanitie, walke
in the wayes of your owne lustes, enioy the
pleasures of sinne for a season, despise vn-
derstanding & wisdome, devise your wittie
prouerbs against the iust, deride and mocke
at the wayes of the godly, suffer not your
consciencs to accuse you, cast awaye the
feare of Gods wrath out of your hearts, &
withdraw no pleasures from your mindes:
yet know this for a certaintie, that God wil
bring you, and euery worke to iudgement,
with euery secret thing whether it be good
or euill: at what time you shal knowe and
feelee, by miserable experience, what it is to
heare this voyce of Christ, Depart from me
ye vworkers of iniquitie. As this deniall of
Christ shal be most terrible vnto the cursed
company of al reprobates, so it shalbe most
ioyful to the litle flocke of Gods heritage:
For they shal not onely reioyce, in that
God shal be glorified in the destruction of
all their enemies: but especially in that
they

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they shalbe acknowledged of Christ, as his faithfull seruants and deare brethren, and be aduanced into the inheritance of his Fathers kyngdome, in comparison of which honour, all the glory and pompe of the earth, is nothing els but lothesome beggery.

Touching the seconde poynt of this answer, we are to note and obserue first, the sending of them away, & the reason thereof. For the first he sayeth, Depart from mee, signifying thereby, that although they in outward shewe and profession seemed to gather with Christ, as his seruantes, and therefore were accompted amongst the number of Gods elect: Yet now when all mens heartes and secreete thoughtes are opened and reuealed, eyther to their endlesse destruction, or eternal comfort, whereby the godly shall easily be discerned from the vngodly: then even preachers themselves, woorkers of miracles, and all other dissembling professors of the Gospel, shall heare with great sorowe and grieve, this finall sentence of death and damnation, Depart from mee. If any man do aske me whyther they shall goe from Christ, or where

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where they shall abyde out of his presence,
I answere brievely, into euerlasting fire :
as our Sauour Christ him selfe doeth
wytnesse in the 25. of Matthewe, saying,
Depart from mee yee cursed into euerla- Mat. 25. 41
sting fyre, vvhich is prepared for the de-
uill and his angelles. Of then, deere bre-
thren, preachers of the Gospell, and wor-
kers of miracles shall be throwen from
the presence of God into vtter darkenes,
as woorkers of iniquitie, for want of the
true maner of doyng the Fathers wyll:
O Lorde, what shall become of all those
Ministers, which receyuing temporall
things of the people of God redeemed by
the blood of Christ, doe in the hardnesse of
their heartes refuse to minister vnto them
spirituall, and to feede them with the hea-
uenly foode of the worde vnto eternall
lyfe? But because no admonition can moue
them to repentance, & reformation of this
haynous offence agaynst God and his peo-
ple, I leaue them to answer for them-
selues vnto Christ, at the dreadfull daye of
iudgemēt: at what time I feare me, that as
they haue bene dum in this life, concerning
þe sounding out of the mighty word of god:
so

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so they wyl be altogether dumme and speechlesse, when Christ shal cal for a wise, diligent and watchefull discharge of that stewardship which they haue vsurped, and horribly abused in the Church of God. As for Atheists, Idolaters, blasphemers, sorcerers, despisers of magistracie, murtherers, adulterers, fornicators, oppressors, vsurers, and such like abominable sinners, how can they escape the vengeance and iust recompence of their rewarde, seepng that preachers of the worde, and woorkers of miracles shall be thowen into the chaynes of euerlasting darkenes? O that men woulde seriously consider this, and turne vnto the Lorde with all their hearts and soules, in this acceptable time of grace: for euen now wisdome cryeth without, the sounde of the Gospell is heard in our temples: nowe is the time of peace, nowe is the day of repentance: To day if you will heare the ioyfull voyce of Christ, harden not your heartes with the wicked of this worlde: but cease from your owne woorkes, and doe the Fathers will which is in heauen. So doyng, the God of peace shal sanctifie you throughout, and keepe your whole spirit, soule, and bodie

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bodye blamelesse vnto the comming of our
Lord Iesus Christ. The reason of this so-
rowfull departure is, for that in preaching,
casting out deuils, and working miracles,
they wrought and committed iniquitie: for
so it is sayd, Depart from me ye workers of
iniquitie. Not that they did unlawfull
workes, but because they did lawfull things
unlawfully: for albeit they preached and
wrought miracles (both which did auaille
much to the edification of the Church) yet
in regard of the corrupt maner of doing,
Christ calleth them, Workers of iniquitie.
This doctrine condemneth all men which
do lawfull thinges unlawfully: how much
more those which doe unlawfull thinges,
though they haue neuer so great a shewe of
godlynesse: Good workes, I confesse, must
be done: but such onely are good, which
God hath commaunded in his word, not
such as men by worldly wisdom haue de-
uised: of which sort are running on pilgri-
mage to the dunne and senselesse images,
doing of penance at the priestes appoint-
ment, and an infinite number of the same,
not onely in that Popish religion, but also
in all humaine and voluntarie seruice. For

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they haue not so much as a shewe of commaundement out of the word, and Scriptures of God : as maye easily appeare to him, that hath but once in all his life read ouer the Bible. Here then we see, how eue-ry man maye please and displease God : please, if he doe that which is commaunded of God, after that maner he hath commaunded it : displease, if he doe any thing either not commaunded, but deuised of man : or do the thing commaunded, after an vlawfull maner. In consideration whereof, all those that be out of the Church, are iustly termed workers of iniquitie, for the which at the day of Iudgement they shalbe eternallye condemned. Contrarily, those which are in and of the Church, which is the mystical bodie of Christ, because they doe workes commaunded after an vpright and sincere maner, Christ doth iustly call them, Doers of his Fathers will : to whom by promise, not by desert, belongeth the inheritance of the kingdome of heauen, and euerlasting happinesse.

Nowe therefore to make an ende, I beseeche you, for the loue that you beare to your owne saluation, as though Christe should

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should beseeche you by me, to abhorre and
eschewe the cursed behauour of all dis-
sembling professors, to embrace and prac-
tize the vppright and sincere maner of do-
ing the Fathers will, to contend and strue
to enter in at the narrow gate of the king-
dome of heauen, to flie al apparance of euil,
to abound plentifully in all good workes,
keeping faith, hope, loue, feare, and watch-
fulnesse without wearynesse and faynting,
euen untill the last moment of lyfe: that
Christe which is our lyfe may receyue vs
into eternall lyfe, and immortall glozie.
This is my humble petition vnto you, and
my daylie prayer for all the Saintes and
electe of G D D: that we being all, most
perfectly by the holie Ghost, and fayth, vni-
ted and incorporated into Christe (as the
members of the body into the head) might
be partakers of the felowshippe of his glo-
rie, together with his and our Father, and
al the holy companie of Angels, in the hea-
uenly kingdome of all happynesse and feli-
citie. Nowe I for my part assuredly hope,
and perswade my selfe, that all those that
loue the comynge of Iesus Christ, will lo-
uingly receiue this my petitiō to doe there-
after:

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after: And I constantly beleue, that our
most mercifull Father wil heare my pray-
ers, and grafit this my request, to the euer-
lasting prayse of his mercie, and the conti-
nuall comfort of his Church. To him
therefoze with his Sonne, & the holy Spi-
rit, three persons and one immortall
and euerliuing G D D, be all
praise, power, glorie and
thankesgiuing for
euer & euer,
Amen.



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